

Mind AND Matter.

Physical Life—The Primary Department in the School of Human Progress.

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SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

October 12th, M. S. 36.

JOHN LAMBRIGHT.
(Baltimore, Md.)

I am happy to meet with friends who are trying to establish something like a correct system for people to live and die by. When I approached you I found two elements operating, and for a time hesitated to take control, fearing that in some way I would contribute something that would tend to destroy the individuality of the medium. But, if anything that I may say tends in that direction, I hope you will not give it to the public ear. When I say there are two elements operating, I mean that I find that the undeveloped minds of the earth are the most numerous, but these fail to have reason with them; and therefore you may expect eventually that the intelligent reasoning minds will gain the ascendancy of power. When I say power, I do not mean what the world understands by that word. I do not mean that one portion of mankind shall rule or control any other portion of the race. What I mean is, that the intelligent reasoning spirits will be able to establish a principle that will serve in time to penetrate into the darkest abodes of men, and give those who occupy them a chance of redeeming themselves through conforming to correct principles. I am not willing even to claim for myself more than I am willing to give to others. There is, however, one thing that I wish all earth's inhabitants to understand: that is, that if any one willingly devotes themselves to a life of usefulness, and to making their studies something beneficial to the human race, they will certainly have the full benefit of the results of their labor, let existing conditions be what they will. I also wish individuals who possess talent and the power to benefit, not only themselves, but others, not to waste the golden moments, for if these are once lost, they are lost forever. The future cannot produce fruits unless the soil has been tilled. This is a universal law, bearing upon all the interests of humanity. A man may have a beautiful plantation, but if he builds a wall around it, although within it all is influenced by rain and sunshine, it becomes as nought to those without such an enclosure. If the individual mind encloses itself, within itself it gains nothing by such exclusiveness, and wastes the true purposes of life. If I could, I would touch every human soul with the thought of its own importance. That is the kind of power, the exercise of which is justifiable in every individual being for it is the lever that will elevate all humanity and make them akin on a higher plain of existence, than has ever yet been attained. I wish you to fully understand that the law of progress is operating in a way to prove that every human being possesses, in some manner, mediumistic power—some in one direction and some in others—so that throughout the vast number of earth's inhabitants you will find this law operating to produce a correct knowledge, not only of a future life, but the real requirements of human life in both the mortal and spirit states of existence. I wish mankind to know that there are innumerable forces congregating in places where there is a possibility of giving expression to thought, each one bringing thereto that which they consider of the most importance. As almost all of earth's children have entered the spirit-world, impressed with the idea that, in some manner, they can be saved through faith, and the blood of a martyr, they naturally return to earth with their religious prejudices strongly manifested; and from their past teachings they wish to direct their friends in a channel that seems to them best fitted for their elevation. The variety of communications tend to show, that even in death early impressions hold the mind firmly in their grasp, unless the individual is endowed with large independence of character. As those who are thus independent are but a small minority, comparatively, you will find many returning spirits disposed to lay down the law for mankind to observe. But let me state to you that the law of progress is fixed and eternal—creation has been and ever will be existing, and the operation of the law that governs it is not to be arrested by human efforts, whether spirit or mortal. I ask individuals to search for, and discover for themselves the laws appertaining to their own being, and as every force tends in the direction of knowledge, success will eventually crown your earnest efforts to advance the truth. You are full of anticipations in regard to coming events. From what I see, and so far as I can understand, there is a power that is using all its force to crush the principles of truth, and it behoves us all to stand firm. You have lamented the departure of one spirit from its mortal organization, for through him you expected, in some manner to be able to overcome your enemies; but let me say to you, that a disembodied spirit sometimes can see and understand what the real necessities of such matters are, and can aid with greater effect, even though they are not seen and understood by your enemies. As there is great preparation being made to cause you to bite the dust, we ask of you, as a particular favor to give us every opportunity you can, that is possible, to enable us to so hold you that you may gain the victory. Ques.

is the spirit to whom you refer? Ans. He is present and is a gentleman who does not look over-strong, but in some way he proposes to work for your interest, and to become one of the host that is working for the good of all men. Ques. Is this spirit friend the late Isaiah H. Brown? Ans. It is. My own name is John Lambright of Baltimore. I passed to spirit life in 1826. There have been many changes in the regulations of society since I departed, but I have tried to keep on the track of the progress that has been made, and I have been greatly benefited thereby.

[The importance of the suggestions contained in that very intelligent communication cannot be overestimated by those who seek to advance the general and individual interests of humanity. When men and women can grow to understand that to work for the good of all humanity is the true way to promote their own interests and happiness, instead of striving to build themselves up by pulling or keeping other people down, as is now almost the universal custom, humanity will have received an impetus that will only be stayed when human want, misery, ignorance and crime will be no more. The closing part of that communication has reference to the Bundy efforts to arrest the spiritual work that has been and is being done through the publication of MIND AND MATTER, by an abuse of legal measures to injure us and our publication. It has been our misfortune to lose the legal services of Isaiah H. Brown, Esq., who so successfully defended Mr. and Mrs. Bliss six years ago against the Jesuit attempt to crush those grand mediums, and who at a later period, forced the enemies of Mr. Alfred James to abandon their attempt to injure him by a groundless prosecution. Mr. Brown was himself a grand medium, although unwilling to admit that fact. As a spirit, he is still watching over our defense against the efforts of the enemy to overcome us; and what a spirit may do, we know he will do for our defense in the trial of the groundless complaints against us in Brooklyn, N. Y., which, we have notice, have been set for trial on Wednesday the 17th instant.—Ed.]

MARIA KINGSTON.
(Near Lewistown, Pa.)

[On taking control of the medium, this spirit asked to be permitted to address her remarks to a lady in the circle, which she did not wish taken down. Having completed her personal remarks, she said:]

Now, if you are ready to note what I say, I will give you something in relation to my old individual life. I was born, perhaps, under very unfavorable circumstance. My parents did not understand one another, and I am happy to think that they were not correct in their opinions of one other. What they did was done honestly, but they differed so in their opinions that there was no happiness in their home. I came into existence under such inharmonious conditions, and with a highly sensitive organization, and that attracted influences that controlled me, even in my infancy, and my mother and father both thought that I was an imp from hell. The course they pursued in my training led me to have very little faith in society—that is, in the manners and appearances of society. All the way through my life, the spirits were developing my mediumship, as you call this process to day. Sometimes I was full of mirth, and at other times my tears would flow, and I feared my soul was really lost. Having arrived at the age of maturity without having been treated justly by any human being, and being of a loving nature with it all, I happened to fall in love with a man and married him, and I lived with him, but his love seemed to consist of my misery. To say that I bore this with patience would be to state an untruth. I became a mother, and through some mistreatment I became a confirmed invalid. Physicians were called in, and they, in order to create conditions of peace for the time, created what was hell thereafter. The hardest battle that I ever fought, was to rid myself of an enemy who presented himself to me as a peace-maker at first. And even to day, as I hold this organization, I feel that if I could get hold of a vast horde of medical practitioners, I would tramp them under my feet and crush them out of existence; for I believe they do as much as the clergy to destroy the individuality of men and women. And now I suppose you would like to know something about my real experiences as a spirit. Well, I had been called an imp of hell so many times, that that word sounded in my ears continually, and I expected when my limbs began to grow cold, that I would soon be hurled into the fiery depths of hell. But what do you think occurred to me? I lost consciousness for awhile, and when I came to myself I did not really know that I was dead. Around me were little children holding baskets of flowers, and there, aged and decrepit men and women were beside me, who said: "Sister, when I was in need you gave me help, and as ye meted it to others, it shall be meted unto you;" and I really thought I had gone crazy, and I asked: "Can it really be that these are old friends?" They said to me:—

"In fighting your earthly battles you fought ours; now come and see what is in store for you." I walked through what seemed to be country place, strewn with flowers, and I really think there were birds there from every clime, singing some of the sweetest music I ever heard. They led me to a habitation that looked so bright and ethereal that I felt I was unworthy to enter it; but my leaders took me by the shoulders and seemed to cast off all the old soiled garments I wore, and I entered the bright beautiful place. There I was taken by the hand by some one so bright and beautiful that I thought it must be God. But no, He knelt at my feet and said: "Child of earth, who never in your heart harbored evil to others, and who always aided those most scorned, as far as laid in your power; I now wish you to understand that all your acts were not your own. You were a temple, used by many men and women, who, not knowing, and some not caring, caused you many hours of agony; but you have done a work that released thousands of spirits from the hold of the enemy, and now we give you the liberty to live a life of happiness, surrounded with beauty. Now, seeing yourself as you are, happiness will come to you on every passing breeze." My name was Maria Kingston. I lived near Lewistown, Pennsylvania. It was many years ago.

[We trust that every medium or mediumistic person who reads that communication, will take to heart the wonderful revelation of this spirit's experience. Few are the mediumistic persons who have not had some of the trying experiences to which this gentle, blessed and happy spirit was subjected. None of you can know the vast amount of good that is done by you unconsciously to yourselves, and this often when it seemed the least possible to you. "When you fight your battles you fight ours," said those spirit benefactors to poor despairing Maria Kingston, and because you fight those battles, we are here to bless and help you. Here was a mortal life apparently a total failure, the miseries of which became the brightest jewels in the crown of a blessed eternal life. When we address ourselves to mediums, we feel that we are addressing every one endowed with the attributes of humanity, for all are mediums to a greater or less extent to mar or make the happiness of many in spirit as well as in mortal life. Oh! how important it is that this subject of mediumship should be fully understood and properly appreciated. It is becoming more and more evident, that it is the key to unlock the gate of ignorance and prejudice, that has barred the way of knowledge, reform and progress. Those who refuse to use, or who seek to throw away that key, know not what they do. Ere long they will become wiser, as did the spirit of Maria Kingston.—Ed.]

HENRY MARSH.
(Williamsport, Pa.)

Good AFTERNOON:—It seems that I cannot get started rightly, but it is said that "a bad beginning often makes a good ending." (You are beginning right enough.) Well, I suppose I am; but I tell you what it is, this using some one else to do your work is the funniest part of it. They say, however, that it is the law and must be complied with. Now it always took me some time to get acquainted and do my talking, when I had my own form to use for that purpose, and I'd like to be convinced that I am going just right, before I begin to move. (This was said to explain a protracted hesitation on the part of the spirit to begin his communication.)

I have just learned that I am able to do a work for humanity, if I am willing to take hold and do it, but I feel awful uneasy. (Here the spirit caused the medium to rise to her feet.) I don't see why men and women should stand up to misdirect people, and I shouldn't stand up to try and give light on a subject that will be everlasting. I have listened to men exhorting their fellow beings to repent of their sins and be saved. Now, I beg the liberty of saying that our sins are our Saviors, for it is through our mistakes that we learn wisdom, and after it is thus learned we fully appreciate it, because the experiences they give us teach us its great importance. Instead of exhorting men and women to flee from their sins, I would ask them to study their sins, and trace their effects upon each one who commits them. Through so doing you will find that all the good the world possesses has originated through sin. When men cease to sin the world will cease to exist. By this I do not mean that society will always continue as it exists to day, for each step taken will, perhaps, obviate the necessity for existing mistakes, but this will create a necessity for other conditions that will lift mankind up another step. It is not worth while to claim for humanity anything above the human. Human beings were created for a purpose and the element is in them which will make them fulfil it. Happiness is the result of varied experiences. Not one day, but many, ripens and perfects the fruit. As the battle of progress goes on, religious bigotry will become a thing of the past. Men, although wise enough to overcome the difficulties that exist to day, will not have wisdom enough to escape the consequences of their ignorance of

still higher conditions. So it will ever be. The shadows of to-day will go with to-day, and so on through all the cycles of time, as step by step is gained. Although happiness may seem complete, there are higher heights to climb and greater joys to reach. It is one continuous round, eternal and eternal. When once the soul receives the joy of a higher clime, it rests not—it moves onward looking for new lights—new beauties and as it ascends, never tires. That striving after something higher is the enjoyment of the eternal life made complete. Henry Marsh of Williamsport, Pennsylvania.

[Rarely indeed can we meet with a truer philosophy of life than is embraced in that spirit communication. That it is essentially correct any reasoning observer of human nature will admit. "Fee not from your sins, but study and profit by them," is a maxim that should be posted everywhere, if the impartation of wisdom is the end desired. Our intelligent readers can fully appreciate the value of these spirit teachings, which are presided over by the immortal sage and friend of humanity, Benjamin Franklin.—Ed.]

LETTIE JOYCE.

(A child spirit of Patterson, N. J.)

I want to come in a little bit. Have you got any nice things here. Man say me come a little bit me see nice things. Big man say me must tell name. Me Lettie Joyce. Me not talk much. Big man say me come from Patterson, (N. J.) Me goes home to see em.

[It would seem that this little spirit was a very young child, who was allowed to take control of the medium in order to give her a start in her realizations as a spirit.—Ed.]

HERMAN BLAIR.

(Richmond, Va.)

I may have a little difficulty in talking, for I had a difficulty here (pointing to the throat) that made it almost impossible for me to speak. I've been waiting for my turn to come around, and being acquainted with the spirits who have communicated here, I thought I'd know pretty well what they would say and do; so I thought I'd take a look around the house and see what was the matter with the people. Now I may not be intelligent enough to explain things correctly, but I find a good many of them have physical ailments, and I would say, instead of there being two forces at work, there are thousands. For each one that has ever entered the house has brought their influences with them. It seems as if those influences were not only from one country, but from many, and not only from one religious sect, but from many sects. There is an awful clashing among these different societies and different people. They all want to act for themselves, and they don't want to let any one else act. They bring a great deal of trouble to all of you. I was allowed to come in to gain a little strength. My name is Herman Blair, of Richmond, Virginia.

[This communication has relation to the special surroundings of the general boarding place where it was given, and shows how important a congenial home is to the welfare of mediumistic persons especially, but to all persons generally. As an adjunct to mortal happiness, there is nothing that can supply the place of a congenial home.—Ed.]

Communicated.

Inasmuch as Brother and Sister Hull have ministered so ably and acceptably to us for the past month, and as they are about to leave us for other fields of labor—we trust, in the near future, to return to our state and become permanent workers among us—we, the ladies of the committee of the Liberal Congregation, and in behalf of it, wish to take this means of expressing our gratitude to them for their hearty efforts to build up the cause of Spiritualism and at the same time substantially aid this society. For this work and sympathy in our midst we shall ever hold them in grateful memory. For their gentle kindness and genial social qualities we shall ever remember them and their stay among us. We, in view of the fact of having employed Brother Hull when our finances were low, and the interest in the meetings, in some degree, falling off, he, by his liberality in giving, for the benefit of the society, a series of entertainments, netting fifty dollars to our treasury, and thus without soliciting from outsiders, have more than borne all expenses incurred and encouraged us to renewed labor for coming time. Therefore:

Resolved, That it is the wish of this congregation to extend to Brother Hull and wife a formal vote of thanks for aid, sympathy and encouragement shown while with us.

Resolved, That we will make every effort to secure their services in our state at as early a date as possible.

Brother and Sister Hull:—For all the good you have done us, warming and cheering our hearts, lifting us to higher plains of thought and endeavor, we thank you! For that human love which sees in every soul some good, and which sends you out to preach the gospel of humanity, we thank you! And last, but far from least, for the work so successfully performed for us as a society, we thank you! LIBERAL CONVENTION, OTTUMWA, IOWA.

COMMITTEE,

Brave, Worthy, Tried and True—A Medium Worthy of the Name.

334 Fremont Street,

SAN FRANCISCO, Oct. 3, 1888.

MR. ROBERTS—Dear Sir:—It has been a long time since I took up the cudgel against my enemies, but I have gone straight ahead in the path of duty, feeling that my mediumistic gifts were bestowed upon me for my elevation, rather than to stoop to little mean acts of revenge and retaliation against those so far beneath me in every respect. In vain have those vampires who live off the misery of others, tried to pull me down to a level with themselves, but, with every effort, they have only damaged themselves, for their motive is so apparent, that just and honest people have come to my rescue, and hundreds have been added to my list of friends.

Mr. Roberts, I feel that life is too short for me to do half the good I hope to do for the cause so near to our hearts, and for poor misguided and suffering humanity, to waste my precious time in little petty bickerings. My dear guides tell me to pity and forgive my enemies, and lift up the downfallen, but human nature is weak. It is hard to be maligned, trampled and spit upon, and not feel your heart grow hard and cold; to not sometimes feel that there is no such thing as disinterested friendship or gratitude, and to grow weary and tired of life; to not long to lay my burden down and seek isolation or death. At such times my blessed guides, with other dear spirits, come to my aid, giving dear assurances of a happy future, both in this and the better world. Oh! sad heart, be patient, cease all vain regrets, for, just now I feel a gentle hand upon my brow, the hand of one bright angel, more beautiful, if possible, than the rest (Lillie Roberts) who, with the others point me on and upward. My vision is for a moment unclouded, and I gaze in wonder at a scene of beauty—there my spirit home, my angel friends, father, mother, sister, child, are waiting with happy smiles, and bid me be faithful to my mission, bid me yet work and prune, and tell me I will reap a rich reward!

And now and here I promise to you, dear Mr. Roberts, to my many faithful friends, and to the angel world, to be more patient—more grateful—and more watchful for the future. Patient with the wicked and revengeful—grateful to the spirit world and to my earthly friends—watchful of my own actions—that those who have stood by me in the hour of darkness and persecution may not blush or say that their confidence in me was misplaced.

From this day I place myself in the care of my dear guides, knowing that they are wiser than I, and if I am convicted of the false charge against me, I will not even then give up, but will continue to give the spirits the opportunity to materialize through my mediumship. Yes, if I am arrested ten thousand times, yet will I not be put down or driven from the field of usefulness. Do not doubt me, Mr. Roberts. The word fail has no meaning to me—cowardice has no place in my nature. My faithful and loyal companion fully endorses me as a genuine medium, though the enemy has said to the contrary. Some milk and water Spiritualists have advised me to compromise and not allow the trial to come off; but I say no. We will have a sifting, and show to the world to what extent envy and malice will carry greedy natures—show how they will stoop to injure one who has never done them a wrong, unless to outstrip them financially is a wrong. Am I to blame for this? If my gifts of mediumship are greater than theirs, and the spirits through me demonstrate the fact of immortality more clearly, should I on that account be persecuted and driven from the field? Every fair-minded man or woman will answer no, and bid me God-speed.

My friends will give you the facts of the case. My mission is to give food to the hungry soul—yours to defend and support the innocent, and to expose the enemies of Spiritualism, and righteously do you perform your mission. May angels uphold and bless you. Happiness and a rich reward awaits you. Your crown will be a bright one. Victory must and will be yours.

ELIE REYNOLDS.

With a few such staunch and unwavering mediumistic supporters as Mrs. Reynolds has proven herself to be, Spiritualism may well defy the combined powers of darkness and evil on earth and in spirit life. To her, to her spirit band of guides, and to the friends who now rally to her support, will the world owe a debt of gratitude that they will ere long be willing to acknowledge, as they now acknowledge their obligation to the martyrs and heroes of the past, who gave up their lives and earthly happiness, that truth might live and mankind be free and happy. See to it Spiritualists, that you at least appreciate the heroic stand Mrs. Reynolds has made, by rallying around her with words of cheer, and deeds of co-operation. We hope our San Francisco friends will inform us of what is needed to meet any emergency. Whatever this may be, we know it will be cheerfully met by those who are readers of MIND AND MATTER.—Ed.]

[From the Voice of Angels, Oct. 15, 1888.]

Jesse Shepard's Wonderful Musical Seances.

While on our recent visit to Philadelphia, it was our pleasure to attend a seance given by the extraordinarily gifted medium, Mr. Jesse Shepard, whose renown as a musical medium, and a medium for other phases of spirit phenomena, both mental and physical, is world-wide. It is with difficulty we can find words to express the surprise and gratification which we experienced during the hour and a half that the seance lasted, or to describe the wonderful manifestations of artistic excellence and spirit power displayed in the execution of the vocal and instrumental music which constituted the main feature of this remarkable entertainment. There were present about a dozen persons, who seemed to be in sympathy with the spirit performers. The circle was held in the seance room at 713 Sansom street, which was too small to do justice to the vast volume of harmonious sounds that would have required a vast amphitheatre to have given them adequate scope for their fullest effect. But notwithstanding this disadvantage, this grand and unprecedented music fell upon the astounded ear with entrancing power, holding all present spell-bound by its soul-thrilling beauty and perfection.

The seance opened with singing by the circle, which was succeeded by numerous spirit voices,

which conversed with the friends present, while Mr. Shepard continued to play upon the piano preparatory to his entrancement. These voices were heard speaking in all parts of the room.

At length, having gained sufficient power, the musical part of the entertainment began by a small harp being played with wonderful skill. Soon this harp was borne, with the greatest rapidity, around the room, through the air high above the heads of those in the circle, all the time being played upon with marvellous accuracy and sweetmeas. This harp performance was a treat in itself not soon to be forgotten, and was kept up for a considerable time. At length, the voice of the spirit master of ceremonies announced the great musical genius, Rossini, and the grand work of the seance began. A musical composition, impossible to be executed by mortal hands or mind, was given upon the piano, the very house being made to vibrate with the volume of sound that rolled from the strings of the instrument as the fingers of the medium were made to touch the keys with more than magical power. Grand, inexpressibly grand and beautiful was this performance of the great Rossini.

Then followed singing of the circle, accompanied by the incomparable basso voice of the unequalled Lablache. The effect of this accompaniment was such that the circle, although urged to join in the singing, could not resist the temptation to listen to the rich notes of the great basso, and their voices would die away as those grand, organ-like notes would roll out upon the trembling air. While this singing continued, the voice went all about the room, sounding by turns close to the ear of each person present.

Then was announced the presence of the immortal Malebran, and soon began the masterly executed prelude of a composition that has perhaps never before been heard by mortal ears. The spirit performer of the piano accompaniment was not announced; but by those who had heard the same style of performance before, he was supposed to be Donizetti. The prelude performed, there was heard the voice of the marvelous genius, the unequalled Malebran, and for fully ten minutes of that air that room was apparently a vast realm of vocal and instrumental harmony, the accord of which was so perfect as to convey, even to the untutored ear, a foretaste of elysian ecstasy.

But why try to describe such a performance in words? There is a limit to the use of words in trying to express the emotions of the human soul; and it must suffice to say, in relation to this performance, that no words can give any adequate idea of it, nor are there any living artists who can furnish even an imperfect approximation to it in power and excellence.

Then followed an exquisitely performed composition by Donizetti, which, for ravishing sweetness and perfection of execution, must have been heard to be imagined. This was followed by the grand event of the evening—nothing less than a joint performance by the Spirits of the three great musical geniuses, Malibran, Lablache and Rossini. Great as were the reputations of these grand and incomparable artists when, in mortal life, they bewildered their hearers with their artistic skill, their mortal perfection pales before the superior power and beauty of their spirit performances through the wonderful Mediumship of Jesse Shepard.

Our lack of qualification as a musical critic precludes any possibility of our adequately describing this performance. The parts of each of the three performers were executed with a power, a beauty, a perfection and accord that must have been faultless to have transported those who heard those soul-stirring strains. While Rossini was making the house shake with the flood of music that poured from the strings of the piano, and the voices of Malibran and Lablache were in the most perfect accord with the piano, resounding on the air, being each distinctly heard, the harp was snatched up by the spirit of Sappho, and borne through the air, executing the same music in perfect accord with the other three performers. Never before, on earth, perhaps, was such a musical performance heard. Would that all could enjoy this musical feast, for then not a human soul would question the truths made manifest by returning spirits, and the incomparable possibilities of the human faculties in the life to come.

A highly interesting and novel feature of the manifestations of this seance was the performance of her harp music by Sappho—the immortal Sappho—on the strings of the piano.

All through the seance spirit hands were touching those in the circle, and frequently the harp was placed and held close to the ears of those present, while the entrancing music was executed upon that instrument held in that position.

We trust Mr. Shepard may favor the people of Boston with the opportunity of enjoying these wonderful phases of spirit manifestations.

As the people learn of them the interest spreads, and

Mr. Shepard cannot keep up with the demands for his mediumistic services. We remained a day longer in Philadelphia than we intended, to be present at this most enjoyable seance; and fully were we repaid therefor.

M. B. S.

AN APPEAL ON BEHALF OF ALFRED JAMES.

We make a special appeal to the friends who duly appreciate the importance of the spirit work that is being done through the mediumship of Alfred James, to aid and assist him to maintain the position in which he has been placed as a medium. Few, indeed, too few, are the number of those calling themselves Spiritualists, who are sufficiently developed, either mentally or spiritually to understand the importance of his mission, hence he is opposed to such an extent by the ignorant and prejudiced as to be reduced to the most trying necessities. He needs and deserves assistance from those who can and do appreciate the vast importance of his mediumistic services to the cause of Truth; and we feel it a duty, not only to ask such assistance for him, but to urge it as a matter of the gravest moment to the public, as well as of justice to Mr. James. Any contributions sent to this office for that purpose, will be promptly acknowledged and handed to him. If desired, public acknowledgment will be made in these columns of any or all remittances for that object.

DR. B. F. BROWN has removed to 1805 Girard Avenue, Philadelphia, Pa.

More Evidence of the Genuineness of the Mediumship of Mrs. Reynolds.

Editor of Mind and Matter:

J. M. ROBERTS:—Having always admired your bold and manly defense of genuine Mediums, it was with more than ordinary pleasure I read in your issue of twenty-second inst., your analysis and exposition of one of the vilest conspiracies ever concocted against a respectable lady, and genuine medium; your scathing criticism of Dean Clark's published correspondence, is most heartily endorsed and commended by all who have read it, in which you have administered a merited castigation, to the parties concerned. If you had been personally cognizant of the facts, you could not have better defined the animus and position of Clark and the parties he refers to; everybody is enquiring for that issue of MIND AND MATTER, but none are on sale or to be found. I now wish to write with regard to matters personal, in answer to Clark's reference to my wife and self. Clark says, "in confirmation of the statement of Mrs. Elmer, I visited Mrs. Hopkins yesterday and asked her what she had said to her niece, at the seance where Mrs. E. had said she personated Mrs. H.'s niece, and her statement corroborated what Mrs. E. told me of the language used during the said impersonation." Again he says, "Mrs. Hopkins now fully believes Mrs. Elmer's statements about personating her niece, and Col. H. is getting very shaky over it." Now for the facts. On the night of the afternoon that Mrs. E. made her affidavit, I chanced to meet Mr. F. A. Konold, on Market street; he informed me that he was glad he met me, as he had something he wanted to show me, and on stepping to one side near the gaslight, he took from his pocket the affidavit of Mrs. E. and I read it, pronouncing it a falsehood at once. Mr. K. told me that a party (whom I have since found out was Clark) told him what she had said she would swear to, upon which Mr. K. told Clark he would bet him ten dollars she would not dare to swear to such a statement, and that if he would bring her to him, and go to a Notary and swear to it, he would give him, C., ten dollars.

At 4 P. M., at the place appointed, Clark accompanied by Mrs. E. met Mr. K., and repaired to the Notary's, where the affidavit was made and certified, and Konold paid Clark the ten dollars, (I have not learned whether he divided with Mrs. E. or not,) who delivered to him the affidavit. The chance of securing ten dollars was too good to be lost, and the Dr. lost no time in consummating the bargain. After reading said affidavit and hearing K.'s narration of the facts, on my arrival at home, I told my wife what I had learned, she replied that Mrs. E. could not have entered and left the cabinet room without her observation, the room being critically examined before Mrs. Reynolds commenced the seance, or entered the cabinet, which was the rear parlor, the curtains being hung across the folding doors, lapping a few inches in the centre. My wife was near the curtain on the opposite side of the room, from the only door in the cabinet, opening into the hall, and on a line with the opening in the curtain and the door, it being daylight she could see the light shining through the crack around the upper portion of the door, where it did not fit the casing closely; making it impossible for it to be opened without letting in a flood of light; besides, there was space enough between the lap of the curtain to see the door all the time, from her position. Mrs. R. taking her seat in front of the curtain as usual, remaining until entranced and controlled to retire behind the curtain, as she passed through, a full sized spirit form draped in white from head to feet and bare arms, appeared, the medium being dressed in dark clothing. The next evening, when I came home, my wife asked who I thought had called during the day. I named a lady friend who frequently called, but she said I was mistaken, that it was Dr. Dean Clark, who had called to ask what language was used by her in addressing her niece who appeared at the seance referred to. Upon her telling him, he said: "That confirms and corroborates what Mrs. Elmer told me, and proves she must have personated your niece, else she could not have known the language used." My wife asked him if he knew anything about Mrs. E., as to character, reliability, etc. He said he had recently formed her acquaintance at the Hall, found her a very intelligent, refined lady, from Kentucky, and nothing more; requesting Mrs. H. if she could learn anything about her to let him know. She told him it was out of her line of business, and he must find out for himself; but that he had better wait and go slow until he knew more of her character and integrity, before believing Mrs. Reynolds, whom he had known so long and investigated so thoroughly, would be guilty of such frauds. When Clark or any one else says "Mrs. H. is fully convinced that Mrs. E.'s statements are true," he or they state a falsehood.

The next evening after this (I think it was), my wife and I called on Mrs. Elmer, to hear what she had to say about personating our niece. There we met a lady and gentleman from Palace Hotel who had called to attend Mrs. Smith's seance, (who lived in the same house with Mrs. E., she being an old acquaintance of many years of Mrs. S.). They had not heard of Mrs. E.'s affidavit, and when we told Mrs. E. we had called to ask an explanation of her action, she stated that she personated not only our niece, but also the wife of Mr. R. from Ohio, and the daughter of the gentleman present, who said to her excitedly, "Do you mean to tell me (addressing Mrs. E.) that you personated my daughter at that seance?" Upon her answering in the affirmative, his indignation was so aroused, he arose and said to the lady with him: "Come, I will not stay in the presence of a woman so low and contemptible, who has so little regard for honesty, honor or decency, as to say she was guilty of such an outrageous act, and boastingly tell of it. I would not believe her under oath," and left the room and house. Desiring to question Mrs. E. further, we remained. I said to her: "Before a court and the public your affidavit would condemn you, if not convict you, and would have no weight, as in it you have acknowledged yourself a fraud, and willing to assist as an accomplice, in robbing honest people of their money; and if you and a thousand more, would swear to similar statements, it would not change my mind, as my personal experience would compel me to say, I know Mrs. Reynolds is a genuine materializing medium, having had too many proofs, where fraud was impossible; having time and again seen a form rise from the floor alongside of the medium, take me by the hand, and talk to me orally, the medium also joining in the conversation; during the conversation, feeling the pulse and heart beat, as strong and plainly as in any

living person; and after remaining at my side (I being between the medium and the spirit), in conversation, for over twenty minutes, my hand grasping the hand of the spirit firmly, and looking it square in the face and eyes, it being clothed in full dress; it vanished, leaving not a vestige in sight. This was at a private sitting—not a person present but the medium and myself.

At another time the same thing occurred in the presence of a number of others, except in this instance I held on to the hand, similar to my own, until the form sank to within six inches of the floor, the arms and head being last to disappear. I mention these facts in corroboration of Clark's statement "that I am getting very shaky over it." Preposterous isn't it? Upon what basis he made the assertion, I am at a loss to know, as when he talked to me about Mrs. E., he said he had seen spirits materialize and dematerialize when there was no chance or possibility of deception, and mentioned a time when I was present, and at our request, little Effie materialized and talked, standing on top of the table, and dematerialized without removing, in plain sight. I have learned that within three days after our interview with Mrs. E., she left the city, saying she was going to Kentucky, and has not been heard of since, unless by Clark, who said she would be back, but did not know when. I am now in possession of the name and have talked with the party from whom Mrs. E. got her information as to what was said, and the positions of the parties in the circle, &c., &c., at the seance spoken of.

You will get full information of the whole matter, in a day or two from Mr. Lewis. In the meantime Mrs. R. has been, and continues to give materializing seances every night, (except Tuesdays and Saturdays), also Wednesday afternoons, ever since Millitz the grabber, had her arrested, for obtaining money under false pretenses, with fuller meetings and more remarkable manifestations, if possible, than before, notwithstanding Millitz and friends (who are very few) have sworn she should stop or they would drive her from the town, two or three mediums being at the bottom of the diabolical plot. We have no fear of the result, feeling satisfied that out of their own mouths they would be condemned, although we will be prepared on the day of trial to annihilate them with an avalanche of facts and truths, that will make them glad to retrace their slimy tracks to their hiding places. On Friday evening the next day after your paper was received here, I called at the house of a friend and lover of justice, where some half dozen friends were assembled; I asked if they had seen the last MIND AND MATTER, being answered in the negative, I handed the paper to a gentleman, and asked him to read it. At the close, they all endorsed your comments and position, saying, "you had just given each their true character," with the remark, "that when Dr. Dean Clark read that he would be sick." It turned out, that the president of the "Progressive Spiritualists" received Clark's resignation as Sec. in less than twenty-four hours after MIND AND MATTER was received here, his excuse was, his health was so poor he must leave this place. Poor misguided man, we all feel sorry for him, he may have gone to find his Carrie Elmer. As for the woman Elmer, her position and standing will be properly defined when her affidavit is before the court, or made public. In conclusion I would say, the strongest opponents to materialization and Mrs. Reynolds, who have had independence enough to attend her seances and investigate for themselves, are now her strongest advocates and supporters.

With reference to Coleman's low allusion to Mr. Lewis, I wish to say one word. Mr. Lewis is an old resident here, a man of standing and highly respected by all who know him as a man of ability and integrity; by profession, an attorney; physically, of fine general appearance, open countenance, high, broad forehead, commanding presence, free from duplicity—no "hang-dog" appearance in countenance or carriage. I am sorry I cannot say as much for Coleman. More anon.

Yours for truth and facts.

L. B. HOPKINS.

617 Third Street, San Francisco.

Notice.

Any one can obtain a copy of Mediumistic instruction to sit in the light, and communicate with spirits, by sending twenty-five cents to Medium We, (Mrs. Anna Whitehead Bodeker), 2801 corner 28th and Grace street, Richmond, Virginia. The time has come for every individual to commune with God direct. Amen and Amen.

The late election in Ohio demonstrates the fact that there are Spiritualists in that State who are voters. Let other States take warning.

MOSES HULL has removed from Erie, Penna., to 1289 Lincoln avenue, Cleveland, Ohio, where he can be addressed by those desiring his services to lecture. For a short time he will lecture for the Society of Spiritualists and Freethinkers, of Cleveland, Ohio.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

A New Proposition to Subscribers for "Mind and Matter."

All persons subscribing for MIND AND MATTER for six months or more will be entitled to one of the following propositions, viz.: I will inform them whether they are *obsessed* or not, in most cases, who by, giving name and description of the spirit or spirits, whether they are embodied or disembodied, and the cure and prevention of the same; or, will describe their spiritual condition, telling them what phase of mediumship they possess, if any, and the best manner to pursue for development; or will forward one "Magnetic Treatment" for the speedy relief and cure of disease; or, will give you a brief delineation of character; or, answer three questions pertaining to business. Any person accepting either proposition is required to forward a lock of hair, age, sex, own handwriting, and a note from MIND AND MATTER, entitling them to the same, and five two-cent stamps.

DR. J. BONNEY, Controlling Spirit.

Address all letters to Dr. B. F. Brown, 713 Sansom Street, Philadelphia, (MIND AND MATTER).

[Continued from the Eighth Page.]

Mechitar labored assiduously for the good of the Church of Rome and the elevation of his countrymen. He is acknowledged, even by his opponents of the Armenian Church, to have revived the high literary attainments of his country in former days. He not only contributed to this by his own efforts as a voluminous writer, but in a still more important degree by establishing printing presses. He died April 27th, 1749. His own productions are, besides many hymns, which are still sung in the Armenian churches, because they were written before his apostasy, a translation of Thomas a Kempis's *Imitation of Christ*, and of Thomas Aquinas's *Theology*, and many philosophical works of value.

Such is the account given of the man whose spirit came to testify to the loss of precious documentary proof of the truth of the communications which we have been publishing in such large numbers for the past three years, as given through the mediumship of Alfred James. The very important part of the testimony, is that which bears upon the origination of Essenianism; and which confirms what we have long conjectured from the testimony of other spirits, the fact that Apollonius of Tyana, was the first to suggest that designation, for the previous Nazarite religion. The spirit of Pliny the Younger, long since communicated the fact that in his letter to Trajan, which has been relied upon to show that Christianity was in existence as an established religious sect in the beginning of the second century, related solely to the Essenes of Bithynia, and not to the worshippers of Jesus Christ, as has been wrongfully claimed. The Essenes were worshippers of Christos, as the Greeks and Armenians called the Buddhist incarnation of Krishna, the Indian Saviour. It would seem from what this spirit says, there were original writings of Pliny the Younger to Trajan, among the MSS. of the Convent at San Lazzaro, that would have demonstrated this most important historical fact. In view of the compulsory return of this spirit, and the very important disclosure he made, we hardly regret the fire that gave this most interesting communication to the world. What will Wm. Emmett Coleman find in that communication to invite his nonsensical comments. We opine very little indeed.

[Specially Reported for MIND AND MATTER.]

REPORT OF THE FIFTEENTH ANNUAL CONVENTION OF THE VERMONT STATE SPIRITUALIST ASSOCIATION.

BY CHARLES THOMPSON, SECRETARY.

This flourishing Association held its three days' annual convention at Montpelier September 21, 22, and 23, 1883.

If, in common with the rest of mankind, we find some things to regret, we have so many causes of rejoicing that regrets are soon forgotten amid the ecstasy of gladness.

Most delightful music and songs were furnished by Mrs. Florence Eley, of South Wallingford, and Miss Angie Truax, of Essex Junction, assisted by Miss Nora Truax, organist; the following being among the pieces that charmed our ears:

Solos, by Mrs. Eley—Where is Heaven? Father of all.

Solos, by Miss Truax—The Bridge; and, The Isles of the By and-By.

Duets—Where are the plains of Heaven? Oh! happy Swallows. Something sweet to think of Far away. Beautiful Zion; and, Come sing to me of Heaven.

The election of officers took place on Saturday afternoon, with the following result:

President—A. F. Hubbard, of Tyson Furnace.

Vice Presidents—A. S. Baker, Danby; Newman Weeks, of Rutland; Mrs. Dr. Eliza Turner, of Montpelier.

Sec. and Treas.—Mrs. A. E. Stanley, of Leicestershire; but she declined to serve.

Auditor—A. E. Lamb, of Westminster.

Board of Managers—Geo. W. Ripley, of Montpelier; Dr. S. N. Gould, of West Randolph; William Pierce, of Danby; Mrs. Lizzie S. Manchester, of West Randolph; Frank Reed, of Brattleboro; James Crossett, of Duxbury; Mrs. Emma L. Paul, of Morrisville; Mrs. Fannie Davis Smith, of Brandon.

Old officers to continue in authority to complete present business.

Let it be stated here once for all, that it is our custom to devote one hour of each session to a conference meeting, save on special occasions, when the conference gives place to a public seance. Our conferences at the present Convention were of a much higher order than usual, both spiritually and mentally, in which the spirit world bore a part. At our very first session we were made to rejoice by the *infatuation* of spirit presence. Many were constrained to speak who had purposed to listen to others, and a few were controlled by our ascended brothers and co-laborers from the shining shore; and this blissful state continued throughout the Convention, in so much that, however much we differed in opinions and purposes, they were all forgotten in the higher inspirations of the hour.

FRIDAY, SEPTEMBER 21ST.

The first session commenced at 11 o'clock, A. M., and devoted an hour, as above stated, to conference debate, both angels and mortals taking a part in the exercises.

Afternoon—Lecture by Mrs. Manchester, "Whatever of good the old time had, is with us still. It was but the ruin of the bad that marked the changes—the crude only passed away in the overturn of dynasties and kingdoms; all the good of preceding ages we have with us still. All the relics of ancient times are worthless, unless, when submitted to the crucible of reason, some truth remains that is of vital importance to us in our onward march. We are just learning that there is as yet nothing fully settled, because this is the period of investigation, and he who has formed settled convictions has ceased to be useful. * * Time was when our children were doomed to despair; but that is passed, because we stand in clearer light to day; yet the telegraph and telephone have brought us no covenant of spirit communion—it is ours by divine right of spirit con-

trol and power. As we were not asked if we would be born, nor, if we would, under what conditions, we see at a glance that there are conditions over which we have no control. Yet it is ours to overcome obstacle after obstacle as best we may, and develop true manhood in so doing, and make the best possible preparation for death by preparing to live as we ought."

Evening.—The regular address of the evening was delivered by Capt. H. H. Brown: "The place and purpose of Modern Spiritualism in the thought of to-day. Since the first man stood beside the first dead body, there has been some knowledge of death, and a desire to know something of the after life. Take away the evidence of immortality, which alone can explain the mystery of death, and life would be a negation. The Indian in his uncivilized condition has the facts of immortality without the philosophy; the church has the philosophy, but denies the facts. The God that men know is seen in all things in nature; the God that is unknown, or the "unknown God," is found nowhere, and it is of no consequence what or where he is. In the Bible he is an assumption, and not a fact; in nature he is all in all. Whatever is man-made is limited whatever is natural is unlimited. We have learned this much through the struggle for knowledge which has come to our sense through the continual asking why. Popes and priests forbid us to ask why; yet, by asking, we have dethroned their unknown God, and found the *supreme* in cause and effect, law and order.

Spiritualism, as a science, takes hold of the olden miracles, and finds them to be natural results; the most startling phenomena being no longer mysterious, because in accordance with law and order. Therefore it is seen that truth does not depend upon the character of its teachers, but is perfect in itself in spite of their ignorance and unorthodoxy. Our conflicting opinions should lead to investigation. It is no difficult task to build a steam engine to-day, but oh! what ages of thinking were necessary to produce that one triumph of intelligence. Hence, spiritually and mentally, the possibilities of the future are incomprehensible to the highest intellect of to-day."

Public Seance.—Joseph D. Stiles here took his seat upon the platform and gave us a public seance, describing many spirits, nearly all being recognized by some one present. He described one as having been struck by lightning, another as killed by the cars, etc.; which in every case was declared to be correct, as in the following, in which the medium said:

"I feel a convulsion—some one is present who passed out with spasms, and was in a low condition before the close of mortal existence; and now a man presents himself to my vision and gives the name of Annie Webster." Recognized. Here the medium turned to the undersigned, and said:

"There is a spirit here who gives the name of Bildad Paul. Did you know him? 'Yes; he kept a shoe store in St. Albans for many years.'

"Colonel or General William Hidden, of Craftsbury, is present, and wishes to give some one a real Masonic grip. Did any know him?" Voices—"I did, I did."

"Mr. Secretary, there is a spirit here who reports from St. Albans, and has his hands full of papers, and gives the name of Julian Dewey. Did you know him?" "I did; he was one of our best lawyers."

SECOND DAY, SATURDAY, SEPT. 22D.

Morning.—We were favored with a conference and two lectures at this session; the first lecture by Mrs. Emma L. Paul.

"Outside of our own experience we know nothing, and Spiritualism is only in advance of all other isms, in that it develops facts, and facts that culminate in knowledge so forcefully as to eliminate error, or much of it, from our minds."

Mrs. Paul was followed by Mrs. Crossett, who said:

"Spiritualism comes to us to teach the worth of the soul of man, and develop that wisdom and experience that will enable our emotional and intellectual faculties to work hand in hand, and to teach us that to be a Spiritualist is not so important as to be a true man or woman. We are all reaching out after that which will meet the demands of our natures; and that which can meet that demand is of the highest importance to everyone; and in this we are to become ministering angels to one another, and in so doing, prepare the way for the complete reign of the God within."

Afternoon.—The regular address of the afternoon was preceded by a public seance by Mr. Edgar W. Emerson, in which some fifty spirits were described, and all but four recognized by some one of the audience. The first spirit described was Henry Cummings, of East Montpelier, who said it would be a help to him to come out and present himself here and give his name. The thirty-fourth spirit described gave the name of — Holt, of Windsor.

The medium, first, saw a railroad bridge—heard an approaching train—the man killed and his body taken up in pails. "But," said the medium, "it did not separate his spirit a single particle."

Voices in the audience—"It is all true."

One spirit described at this seance was not recognized, and feeling disappointed with this result, followed us to the hotel, where he presented himself to another medium, and was recognized by some of the bystanders.

This seance was followed by a lecture by Mrs. Fannie Davis Smith, who, among other things, said:

"My friends, we have met here to consider one of the most vital questions that was ever presented for human thought. We are living in an age of materialistic skepticism and agnosticism, whose spirit is burning its way into all our institutions, and this skepticism is presented to the people coupled with scientific research, demonstrated facts and truths or the highest importance; it is put into the hands of the young, clothed in the most glittering and literary polish that the age can produce; while its advocates set themselves up as critics who would scatter to the four winds all that conflicts with their deductions. To meet the demands of the hour that are laid upon us by the spiritual universe, we must first make ourselves acquainted with our natures. First, develop the God within; then will we comprehend some thing of the God of the universe, and be prepared to meet successfully the opposing army, strong though it may be."

Evening.—Seance by Joseph D. Stiles, at which the house was packed with people, the majority of whom were not Spiritualists at all; and Swift Arrow, Mr. Stiles' Indian control, seemed determined to do his best in producing palpable evidence of spirit communion. So, when he had

nearly exhausted the power of control, he called upon the singers for more music, and during singing, recovered sufficient strength to go on with the seance, and in this way described over a hundred spirits at this one seance, all of whom were recognized but eight, and they came from all parts of the State and the Canadas, among whom were old settlers of St. Albans, Jerome Beardley and Dr. Little, connected with the early history of the town.

SUNDAY, SEPTEMBER 23D.

Morning.—Lecture by the President, Mrs. Wiley, as follows:

"Years have come and gone since the subject of Spiritualism was agitated. It tells us of the change out of the physical into the spiritual. We have learned that the change called death, does not end all—does not take our loved ones from us—they are with us still."

Here the speaker referred feelingly to the ostracism endured by the early pioneers of Spiritualism, whereas to-day we are greeted with a full house of respectful listeners, and added:

"Let us remember that our acts hang pictures upon the wall of memory, and see to it that our acts are noble, so that the present may not cause us to blush in the future. We have it in our power to make our future beautiful; and this is our work of salvation.

Seance, by Mr. Emerson, who explained that as a general thing he entered into the trance state when describing spirits; but as his present effort was to be brief, he intended to retain consciousness, simply telling the people before him what the spirit world presented to his inner vision:

"It seems at this moment as if my own sight was taken from me and the walls of this room were let down. I am still conscious, yet do not see you as an audience of mortal men and women, but sense your presence; but I do see spirits, and a multitude of them."

He then gave a few descriptions; and to a gentleman present he said:

"I am taken to your home and see an old lady sitting in a rocking chair, as if such had been her custom; and I now see other of your spirit friends, and that they were buried in different cemeteries; and I also see papers, and that you are troubled about financial affairs, but the spirits say it will all come out right."

Afternoon.—Lecture by Joseph D. Stiles, under the control of Rev. Eli Ballou, formerly a Universalist preacher of some note in Montpelier:

"One whom you well knew is glad to come and control this organism, feeling that I can once more do something for the uplifting of humanity, and to prove to you that when the grave closed over my mortal remains, I did not cease to exist, but am here to-day to prove to you the reality of immortality. I now perceive that the positive minds that I have associated with, prevented me from accepting all the truths that came within my reach; and I rejoice in the opportunity of laying this fact before you to-day, and thus help others to overcome like hindrances. And I speak for a band of spirits that are here, when I say, the manifestations of to-day are in harmony with those of the past; they are in accord with a natural law, and therefore do not deny or confute any truth that ever existed. Why, to distrust the operations of the law is to distrust the integrity of our Heavenly Father. I have found that life in the spirit world is as natural as life is here. Salvation is a growth, and repentance an event for every day. And as heaven is within, so hell is within also. All good is to be obtained through growth. We are not to seek salvation through the death and sufferings of another, but the constant inquiry should be, what good deeds have I done, and what may I do to enhance the aggregate of goodness, usefulness and happiness in the world."

Evening.—Seance by Joseph D. Stiles. Swift Arrow again surprised his vast audience of eager listeners by his wonderful power of control, describing no less than one hundred spirits at this one seance. During the convention no less than four hundred spirits were described by the two mediums, Stiles and Emerson, and all, except a few early settlers in Vermont, were recognized by some one or more present. Swift Arrow, especially, is quite skillful in describing an entire neighborhood and all its surrounding scenery, giving names, ages and conditions of the people, in order to refresh the memory of his hearers as to the identity of some particular spirit wishing to be recognized by old friends. On the present occasion he said, "Here comes a spirit holding a butterfly in his hand, does any one know what that signifies? Oh, I do now, he says he was known as Butterly Napoleon, of Waterbury."

Lecture by Capt. H. H. Brown.—"This is your 15th anniversary, and if this Association did not hold some truth that other organizations do not, it would not exist. What is that truth? Why are you met here as Spiritualists? It is because you have discovered a grand, sublime truth, that is not held in common with other organizations. If you based your belief upon the Bible you would not be a distinctive body; yet you are not necessarily iconoclastic. Your especial business is to build a grander temple than the world has ever known, and not to tear down. Leave old rubbish to go to decay in its time, and extend your noble energies in the great work that has been entrusted to your hands by the spirit world. You are building upon the grand central thoughts of the ages—and building as reformers, knowing that reformation means construction, and not destruction. If asked what Spiritualism is? Every one of you would reply, it is the knowledge that the dead do live: Therefore you are building upon knowledge, and not faith. You have left faith behind for the comfort and consolation of those who have not yet attained to that knowledge that makes you free."

The next grand question is, What is future life? And you reply, the continuation of the present one; and a continuity that implies, identity, individuality with unmistakable characteristics that mark the life-line of every soul; and you who deny this, impeach the highest scientific thought of the age. One fact is sufficient to establish any truth, and here during this convention, we have listened to no less than the affirmations of 400 returning spirits, bearing not less than four characteristics each; name, age, sex, and place of residence, etc., making a grand total of 1600 witnesses to one sublime truth. And as our brothers Stiles and Emerson, stood upon this platform describing spirits, you have responded, "recognized," "I knew him or her," "It is all true," etc. Surely, if there is any weakness or insanity connected with this subject, you must see that it rests with those who reject a truth that is fortified with such an array of facts. Remember the spiritualistic platform is the only place in ex-

sistence where spirit-communion is taught accompanied by the fact that the dead do live."

During Sunday's exercises, Miss Ursula E. Bates, a graduate of Randolph Normal school, spoke the following poem which had been written, at her request, by the undersigned, and which was well received.

THE ADVENT.

Hark! hark! I hear a tiny rapping,
A life-like, yet a gentle tapping,
As if designed to catch the ear,
Not loud, but measured, prompt and clear,
Is there not force where there is sound?
Are unseen beings lurking round?
Hark! the strange sounds I hear again—
This time upon the window pane—
And now again upon the floor—
And now upon the panelled door—
An undescribable, mystic sound—
Whose counterpart can ne'er be found,
As if an unseen ghost were here,
Why am I not overcome with fear?
With strange sensations lilt my hair?
I scent no real danger here,
Though mystery fills the atmosphere,
And ghosts or devils lurk around—
To shake one's nerves by mystic sound.
Oh! can the spirits of the dead?
Return with awe-inspiring tread?
And power and presence yet unknown,
And knowledge ne'er to mortals shown;
Or is old Splitfoot still abroad?
Alluring man, defying God?
Hold! Splitfoot, if indeed it is you,
Answer my raps—do as I do—
One—two—three—(rapping on the floor with her foot)
Hark! what's this I hear?
Three answering raps, distinct and clear.
Is there intelligence in the air?
If so, then mind and soul are there.
Tell me, oh! sage in wisdom read,
Where are the spirits of the dead?
My spirit-vision opening clear
Reveals a multitude right here,
But men who have no spirit seen,
Declare the like hath never been:
Yet, here is hidden wisdom here,
And mental night must flee away
Before the beams of glorious day.
And superstition, doubt and fear,
Give place to light from wisdom's sphere.
Awake! oh drowsy, doubting world,
This day truth's banner is unfurled!
Men need no longer walk by fear,
Since Wisdom makes her presence clear,
And angels from the "shining shore,"
Will guide our footsteps ever more.

With the usual vote of thanks, the convention adjourned to meet at Rutland, in January next. Our June convention is to be held at Hyde Park, and our next annual Convention at Montpelier, in October, 1884. CHARLES THOMPSON, Sec.

St. Albans, Vt.

Work of Dr. J. S. Loucks, Maquoketa, Iowa.

Editor of Mind and Matter:

Please allow me to say a few words to the public through your much esteemed paper, as I have been a public healing medium and clairvoyant for fifteen years past. I have been permitted to witness some very wonderful cures of various kinds of disease by the aid of spirits working through my organism.

I have many testimonials, and am receiving them almost every day, from patients in different parts of the country. I will name a few cases only:

A son of Thomas Gorman, of South Colton, St. Lawrence Co., N. Y., was instantly relieved and cured twenty miles away, after three M. D.'s had left him to die without hope. The disease was cerebro-spinal meningitis of the most malignant form. Also, Henry Grover, of Vinton, Iowa, instantly relieved and cured of serious lung trouble, and confined to house. I was at the time in Potsdam, St. Lawrence Co., N. Y. These with many others were instantly relieved and cured with no visible application, but done by spirits, they using me as a battery, forming their own invisible connection and performing their miraculous cures.

We also cured a Mrs. La Fontaine, of Lawrenceville, St. Lawrence Co., by laying on of our hands, in the space of about five minutes' time; she having been prostrated on her bed for four long years, with no use of her limbs, they being perfectly stiff, unable to move except by lifting by other hands, and then in a horizontal position; seemingly paralyzed in every part of her body, and being made well by the one treatment named; also, remaining well since, for a lapse of twelve years. She now lives in Fort Covington, N. Y., well and healthy.

We cured many suffering ones at Mount Pleasant Park Campmeeting, at Clinton, Iowa.

A Mrs. L. H. Olcott of Rochester, Ill., at one treatment of about one minutes' time, of a complication of diseases of several years standing; also, Miss Ellen Weller of Hagerstown, Iowa; also Mrs. Lucius Wright, of Darien, Walworth Co., Wisconsin, both having very serious female ailments of a severe nature and were considered about hopeless; also having other severe and complicated diseases too numerous to name, both cured in a very short time; also cured the arm of a man which was paralyzed so

culty in influencing, if not controlling the conduct of any mediumistic person, however imperfect their mediumship. Not so the spirits of those who long since passed from earth, who had attained to any high state of moral and intellectual development. For the latter to influence or control mediums, it is necessary that the latter should seek to increase their development as mediums. This alone can protect them from ignorant and vicious spirits, who are ever around seeking whom they may control. The developing spiritual circle is the true haven of security for spirit beleaguered mediums, and those who oppose or discourage the holding of such circles are alike the enemies of mediums and spirits. We have the positive assurance of the spirit friends of Spiritualism, that the largest practicable intercourse between spirits and mortals, is alike the interest of both; and they not only recommend, but earnestly implore and urge the formation of developing circles, in order that the supply of mediums, needed to that end, may be furnished. We have their assurance that they will ever be at hand in such circles, to aid, to teach, and to direct us in such work. We have their assurance that each willing medium shall have their watchful care, and suitable spirit guides furnished them, to lead them in the work assigned to each. Under these spirit guides, the sittings or circles of mediums, become schools where ignorant spirits are even more benefited than are ignorant mortals. Spiritualism was not more intended, by its wise projectors, to advance the liberty and knowledge of mortals, than the interests and happiness of spirits, and those who regard it as a special gift to be enjoyed by a few self-righteous hypocrites, but little comprehend its vast import. To show how incapable Mr. Tuttle is, of understanding this very plain truth, we will quote him further. He says:

"I well know that many true and noble Spiritualists hold that it is necessary for all classes of spirits to communicate with earth, and therefore mediums should be willing to yield to their influence, however low or vile it may be. With all due deference, I wholly disagree from them, and hold that the less of such undeveloped influence that is brought to bear the better. That sensitives must be brought in contact with characters, which in this life would produce disgust, and be dragged by them to their own level, that they may thereby communicate their crude and impure ideas, is not only an unjust, but a most pernicious conception. It opens wide the door for the justification of any crime or villainy the medium true or false, may commit. It offers atonement for all its short comings."

Say you so, most sapient Hudson Tuttle? Well what do the wise, and good, and true, from spirit-life say about that. Unless we are greatly at fault, they say there are no low, vile spirits, and no spirits that may not become, as high, and pure, and wise as the most advanced spirits are to-day, if the opportunity is afforded them to become so. What opportunity do they say is necessary for that end? The opportunity of controlling a medium, through which control they may be enabled to learn from mortal teachers the mistakes of their earthly life, and the way to overcome them. If Spiritualists good and noble say this, it is because good and wise spirits have made its truth manifest to them. That Hudson Tuttle differs with those wise and benevolent spirits, only shows how little in accord he is with their work, and the cause with which they are so conspicuously identified as leaders and teachers. The Spiritualism that mortals would lead is that kind of Spiritualism that has filled the spirit spheres with ignorant and earth-bound spirits, and that seeks to perpetuate that deplorable state of affairs. This has been mainly to be found among the impious and self-righteous priestly classes, but it is no longer confined to them, and in the form of Bundyism, it has sought to invade and dominate in the domain of Modern Spiritualism. That it will succeed is not possible, unless all past precedents fail to indicate the events of the future. Spiritualism has not steadily advanced against and over every obstacle thrown in its way during the last thirty-six years, to be now arrested by such puny opposition as Bundyism can place in its way. The ignorant masses in spirit life must and will be educated to be no longer a curse to themselves and their fellow beings, but helpers in the great work of human regeneration from the effects of their countless centuries of false teachings, and misdirected efforts. If Hudson Tuttle has no stomach for such an outcome of spiritualistic effort, it will not make a article of difference to anybody but Hudson Tuttle. He will yet find that those spirits whom he calls "low and vile," will look upon him with pity for his self-righteous folly. We have heard of human souls having been compared to "whited sepulchres, full of rottenness and dead men's bones." If there are such souls, where are they to be found, unless in the breasts of those who would deny to human beings, seeking the higher and better way, the light that will alone guide them thereto and therein? If the sentiments expressed by Mr. Tuttle are not such a denial then are we very stupid to say the least.

"I by no means desire," says Mr. Tuttle, "to accept such a spiritual philosophy, which makes a great class of its teachers the cat's paws of the undisciplined, undeveloped, vile and vicious, without a shadow of gain thereby. The presence of such spiritual beings cannot be prevented, but they may be excluded from the sacred vestibule of the soul. Their presence there signifies a similarity which attracts instead of repels between medium and spirit."

Well, it is very fortunate for poor priest-ridden

and foaled humanity that Mr. Tuttle's desires amount to so little in this and other matters. Like Andrew Jackson Davis, Dr. J. B. Newbrough, and other would be leaders of Spiritual progress, Mr. Tuttle has sunk out of sight in the slough of self-righteous egotism and disgusting folly, and no amount of splurging and wabbling, will serve any other purpose than to sink him deeper in the ditch of disgusting pretension, into which he has been weak enough to plunge. Better attend to your farm, Hudson, for a few more such splurges will settle the matter for Bundyism as well as yourself. *Comprenez vous!*

BUNDYISM EVEN WORSE MIXED.

Our readers will remember that a month or two since we published an appeal made by Mr. and Mrs. T. D. Giddings, of Orange City, Florida, on behalf of George P. Colby, who was assaulted by one Dr. Mullen, of Michigan City, Indiana. Supposing that Mr. Colby had been most unjustly treated by Dr. Mullen, we not only published the appeal on Mr. Colby's behalf, but seconded the appeal as an act of justice, as we supposed, to a groundlessly assailed medium. The publication of that appeal, in the *R. P. Journal*, called forth from Dr. Napoleon Bonaparte Wolfe, of Cincinnati, one of his characteristically ruffianly attacks upon Mr. Colby, as a seeker for notoriety, a slanderer, and mediumistic cheat; and his unqualified approval of the attempted assassination of Colby by Mullen. This attack of Wolfe upon Colby was published in the *R. P. Journal*, and the logic of Wolfe's treatment of Colby was cordially and unqualifiedly endorsed by the editor of the *Journal*. Not only did Wolfe attack Colby, but he broadly insinuated that Mr. and Mrs. Giddings had dishonestly sought to help a cheating medium. This has called forth a protest from Mr. and Mrs. Giddings, who, in the *Journal* of the 13th instant, state their reasons for asking assistance for Mr. Colby. They very fully demonstrate that they had ample reason to know that Mr. Colby was a genuine medium, and frequently unconsciously entranced while under the control of spirits. At the outset of their protest, Mr. and Mrs. Giddings say:

"We have read the comments of N. B. Wolfe of Cincinnati, in your *Journal* of September 22d, and we must say we are surprised at the unfairness of the criticism. In the first place, the idea that every medium who goes before the public should be held accountable for their utterances while in an unconscious state, is certainly a new one, and we think one that could hardly be borne out by facts."

We would say to Mr. and Mrs. Giddings that that idea is not a new one, but one that has been held by every enemy of mediums since Spiritualism first became an established truth. Had Mr. and Mrs. Giddings said that that idea was new as among avowed Spiritualists, they would not have been very far from correct; for it is only since the assassin's bullet gave John C. Bundy control of the *Journal* that any one professing to be friendly to Spiritualism could be found so destitute of shame as to enunciate such an "idea" as that unconscious spiritual mediums are responsible for what is said and done through their organisms when under the entrancement of spirits. It is the enunciation and advocacy of such ideas, by the editor of the Bundyite organ and his Bundyite coadjutors, that demonstrates as nothing else could, their deadly hostility to Spiritualism. In the estimation of these hypocrites, mediumship is a crime as much as drunkenness is, and they who give up to it should be treated as lawless criminals. This is the logic of their acts and utterances. Dr. Mullen who sought the life of Mr. Colby, is as much a Spiritualist as is Dr. Wolfe or the editor of the *Journal*, who justify his interpretation of Mr. Colby's responsibility as a medium. Having fully answered Dr. Wolfe, Mr. and Mrs. Giddings turn their attention to the editor of the Bundyite organ, as follows:

"As to the editorial comments (on Wolfe's attack), we must say we are more than surprised that one occupying the position of an advocate of the Spiritual philosophy and phenomena, should express themselves in this manner: 'The first indiscretion was the utterance by Mr. Colby of what he honestly believed and may have been the assertion of the spirit girl.' How could he have believed or disbelieved the utterances of which he knew nothing, being entranced and unconscious at the time? 'The third mistake was in advising Mr. Colby to appeal to the spiritual public,' etc. In the following the advice of spirit guides were followed to the letter, etc."

It is the misfortune of Mr. and Mrs. Giddings to have been grossly imposed upon by Colby, as the following statement of the latter, in reply to Dr. Wolfe, in the same number of the *Journal* will show. He says, addressing the editor:

"The *Journal* of Sept. 22d, contains an article from Dr. N. B. Wolfe, of Cincinnati, which places me in a false position before the public, and calls also for other criticisms, a few of which I wish to notice. While on my way to Michigan City, Ind., I called upon Dr. Wolfe, and a conversation concerning Mullen's assault upon me came up. By my request callers were present, the Doctor retired with me to private quarters, whereupon I gave him a brief synopsis of the leading facts in the case, not entering into details, or relating any of the many incidents in connection with it, that showed the murderous intent of the man Mullen.

"Dr. Wolfe seems, however, to have misunderstood me, or he misrepresents. I did not say I was unconscious; on the contrary, I told him I was conscious, but was unable to resist the influence which forced me to make the statement; but not a word was spoken from which he could draw the inference—shifts the responsibility from himself to the spirit, and after setting the gossip of the town to work tearing the reputation of Dr. Mullen.

len to tatters, smiles to think how cleverly he can escape the punishment he deserves. Not one word was uttered from which such inference could be drawn. *I told the Doctor that I held myself responsible to the law for every word I uttered when entranced, believing it to be a dangerous precedent to establish the irresponsibility of mediums for their utterances; at least with the present stage of human development. The *Journal* is very well aware of my position on this subject, for, first, last and all the time, I have fully seconded the course pursued by it on this question, hence that point is settled.*"

We think, when Mr. and Mrs. Giddings read that Bundyite avowal of George P. Colby, they will realize how wholly undeserved was that mediumistic traitor to his brother and sister mediums, of any sympathy or countenance from them or from any other Spiritualists, or friends of mediums. That George P. Colby is a great fool, is only too evident from that avowal of his personal and legal responsibility for the slander which he insinuated against Dr. Mullen; but it is a very serious question whether he is not a much greater knave than he is a fool. Says Colby: "I did not say I was unconscious; on the contrary, I told him (Dr. Wolfe) I was conscious, but was unable to resist the influence which forced me to make the statement." Could Colby have more plainly confessed the mediumistic cheating in which he was engaged on that occasion, than when he pretended to be conscious, yet powerless to control his utterances. He is the first professional medium that we ever heard of who had not control of his or her conscious organism. In order that there be no mistake where we stand, on such a presentation of the facts, we will say that George P. Colby was a voluntary slanderer of the physician who attended the spirit in whose name he uttered the slanders that were calculated to injure the reputation of a resident physician of the place in which he was speaking, and was no more entitled to sympathy when the consequence of his slander fell upon him, than any other slanderer would be. For Colby to talk about his legal responsibility for his slanders, to Dr. Wolfe was simply absurd, for what chance had Dr. Mullen to obtain legal redress from a man who was not peculiarly responsible for his slanderous utterances? We say his slanderous utterances, for Colby admits they were his utterances, and not the utterances of any spirit. But the inexcusable part of this whole matter is, that Colby should deceive Mr. and Mrs. Giddings by pretending to them that he was unconscious and irresponsible for what was said through him. View the matter in any way we may, and George P. Colby has demonstrated himself to be the worst kind of an addled Bundyite egg. It is such self-confessed mediumistic frauds, and slanders of honest and faithful mediums, as George P. Colby, who are "cheek by jowl" with the editor of the Bundyite organ, and whom the latter holds up to the ignorant public as a shining example of Bundyite purity and morals. Let the lines be drawn, and drawn sharply, between the enemies of and the traitors to Spiritualism, and those whose lives and actions are consistent with their professions of friendship for that cause. Have no fear, friends, that the ranks of Spiritualism will be perceptibly depleted when the last Bundyite hypocrite is driven from our lines. George P. Colby is such a hypocrite. See to it that he gets what he seems to crave, the inevitable fate of Bundyism.

Dr. Wolfe fastens a lie squarely on Colby when in replying to Lita Barney Sayles, he says:

"Mr. Colby came to my house and voluntarily made a statement of the trouble he had with Mullen. It was in substance, that while he was speaking in an *entranced condition* [Italics ours.—Ed.] at a public meeting in Michigan City, Ind., the spirit of a young girl, then controlling him, gave her name, and said that her advent in the spirit world was brought about prematurely by medical ignorance."

That Dr. Wolfe's recollection of the matter was correct, is confirmed by the fact that he told Mr. and Mrs. Giddings the same thing. It is strange that Colby, Bundyite as he is, should so unnecessarily go out of his way to raise an issue of veracity between himself and Mr. and Mrs. Giddings and Dr. Wolfe. It could serve no other purpose than to show how untruthful he could be without any inducement whatever. Dr. Wolfe says:

"Let it be understood that mediums are held individually responsible when their controls indulge in slander."

So says Bundy—so says Colby—so say the Bundyites all. So say we, in the case of every Bundyite medium, until they learn to be faithful to their mediumistic endowments, and to the cause which they seem so willing to betray into the power of its enemies. But while we say this, let it be understood that every honest, faithful and true medium will be defended and protected by every available means while in the exercise of their mediumistic gifts.

ABOUT THE BIGGEST HUMBUG THAT BUNDYISM EVER ATTEMPTED.

In a leading editorial in the *R. P. Journal* of October 13th, entitled, "A Mob or an Army," the editor says:

"There is a tremendous amount of work to be done in this world, if it is ever to be any better than it is now; work for which single, separate efforts would be an absurdity, ridiculously disproportionate. Spite of the schools, never was there more ignorance, spite of the churches, (is it spite of them?) never more superstition belief. True, many are breaking away from these, are learning more all-embracing truths, but the masses are believing—they know not what. If they did know they would not believe."

The Rip Van Winkle of Bundyism has begun

to yawn and stretch himself, but to what purpose? He thinks the world has got wrong end first, for no other reason than that the world has moved forward while he has slumbered, dreaming of the time when Bundyism would prevail against Spiritualistic progress. The masses, and especially the masses of American citizens, know just as well what they believe, as does this Rip Van Winkle know what he believes, and he will have no occasion to soon forget it. It is this kind of assinine insolence on the part of its editor, that is rendering the *Journal* the laughing stock of intelligent Spiritualists. Poor "Rip" it would have been well for your claim to common sense, had you slept the sleep that knows no waking. But hear his further Jeremiad:

"There is dense ignorance to be enlightened, fanaticism to be repressed; there are hungry ones to be fed, sick or sorry ones to be comforted—millions needing help of some sort. Who is sufficient for these things?"

We answer not Bundyism, nor any other sham antidote for the ills of earth's inhabitants. Those only are sufficient for these things who, discarding all sham nostrums, turn in and do their individual parts in the general work of progress and reform. The work of human regeneration is the work of each and every individual, independent of, and without regard to their associative affiliations or integral societary relations. This is the testimony of all spirits who have outgrown their earthly errors; and it is as applicable on earth as it is in the spirit life. After some further irrational generalizations of a similar character, the editor of the *Journal* asks:

"How shall the truth sacred to the Spiritualist be proclaimed. Shall the war against wrong in every shape, be carried on by a mob or an army? Spiritualism is now represented by a mob, where there should be a Grand Army of the Republic of Truth. Shall Spiritualists stand in the world's eye as only a considerable number of mere grubbers at things they don't like, or as men and women who have a distinct purpose, a clear conception of what needs to be done, and resolution to do it?"

We are not aware that there is any truth that is more sacred to the Spiritualist than to any one else. All are equally interested in the maintenance of every truth, and nothing that is true can be monopolized by, or become the especial possession of any one portion of the human race. To seek to make any truth the possession of a class of persons is the crime of crimes. Truth to be truth must become the rightful possession of all, and those who seek to erect walls or grow hedges around it, are the enemies of the truth, they would thus deprive others of enjoying. The fact is that those who seek to load Spiritualism by the prejudiced opposition of those who sooner or later are destined to become its supporters, is the work of destructive enmity. The editor of the Bundyite organ shows how little he is in sympathy with Spiritualism, when he says that it is represented by a mob. Spiritualism admits of no mortal representation. It is the work of, and is represented by, the spirit friends of truth and the rights of every human being. Not to recognize this fact, only shows how ignorant the editor of the Bundyite organ is, concerning the work which he has labored so hard to obstruct and defeat. To characterize these only representatives of the Spiritual movement as a mob, is the most absurd nonsense, and the merest Spiritualistic tyro would know better than to utter it. The editor of the *Journal* would take from those spirit workers, if he could, the control and management of the spiritual movement, and place it under the domination of the upstart ninnies who constitute the corpus of Bundyism. This he has been trying to do ever since the assassin's bullet placed him where he is, against the repeated declaration of the founder of the *Journal*, that it should never be used for any such anti-spiritualistic purpose. As if incapable of profiting by his repeated failures to supplant Spiritualism by Bundyism, he again repeats his folly, only to meet with a more bitter, if not final and fatal disappointment. Having beaten about the bush for some time to no purpose, the editor of the *Journal* comes to the point for which he set out, thus:

"When the Ambassador sent by Frederick the Great to the English court, complained that he could not make as much display as the other ambassadors, and so was likely to be despised, Frederick grimly answered: 'They will not see you, but my army, and your words will be prophetic of the thunder of my guns.' This illustration brings up the dread some feel of this very power resulting from organization. They begin the regulation drone of creedal bonds, 'hierarchy,' 'new sect,' 'individuality.' Is it possible to make organizations that shall have for their creed love to man, in all relations, and for ritual only selected ways for manifesting it? Creeds will not be abolished; indeed the effort would be folly, but they would cease to be binding on any one but those who had formed or chosen them. Hierarchy? Yes, the man who worked most would be most honored, no matter who protested against it. Individuality? This, urged as an objection, is really a strong argument in favor of a large organization; for only so, can each find a place to do that he or she is best fitted for, only so can individuality have best opportunity to display itself. There is not space to elaborate this point. The short statement of the whole problem is—there is evil to be replaced by good; there are errors and wrongs to be fought against. Shall we do this singly, till our impotency is so demonstrated, as to win the contempt of the world, or our own included, until in very disgust we cease effort? or shall we combine to destroy the wrong and uphold the right—shall we be a mob or an army?"

We answer the editor of the *Journal*, that "he may take his choice so far as we are concerned, as

it will amount to nothing at most. The army part of the lot to choose from, was pretty well played out when Andrew Jackson Davis, Farnsworth, Nichols, Dailey, Slade, Lord, Coleman, and their associates performed the "Martial Music" farce two years ago; and if we mistake not the "mob" part of the lot from which to choose, was about as effectually played out in the performance of the same farce. Army and mob performing met their quietus in that ridiculous failure. We speak what we very well know is the feeling of all who have any claim to be regarded as Spiritualists, when we say that no mob nor army proceedings will receive any countenance from them. They are willing that the Bundyites may monopolize all that. It is not in mobs or armies that the rights and interests of individuals receive any consideration. The bloody exploits of Col. Bundy when he fought the gorged mosquitoes in the Arkansas swamp, and when he struck the driver of the mule team with the flat of his sword, has filled his weak head with such dreams of glory that nothing short of the organization and command of an army will satisfy his thirst for human gore. Has Col. Bundy no friends who will tell him what a fool he is making of himself? Not only does he want to command an army, but he wants to officiate as chaplain of every regiment, promulgating his own creed, and establishing his own ritual. Bah! have done with your nonsense—if not for your own sake, Colonel, at least for the sake of the few deluded men and women whom you are deceiving by your vaporings. It will avail you nothing.

SIGNS OF THE TIMES.

It has been but a few years since the editor of the *R.-P. Journal* ridiculed himself and the proprietors of the *Banner of Light*, for seeking to increase the subscription of our respective papers by offering special premiums to subscribers with that view. Pretending to scorn such methods, the editor of the *Journal* refused to adopt that very customary journalistic practice, and lowered the price of the *Journal* from \$3 to \$2.50 per annum. This did not suffice to stay the stampede of its subscribers, and at length the editor of the *Journal* concluded to eat humble pie, and to adopt the premium method of influencing subscriptions. This was not done until the publication of the *Journal* had become the occasion of serious loss. As the public became acquainted with the great and real merits of *MIND AND MATTER*, it became evident that it was not subscribed for on account of our premiums, but because of its value to our patrons; and we discontinued our premiums without any falling off in our subscriptions.

The *Journal*, an old and long established paper, seems to have had the very opposite experience. The more it became known, the less the disposition became to patronize it, and a premium of a dictionary "worth one dollar" was thrown in. If this dictionary cost the proprietor of the *Journal* fifty cents or more, the *Journal* has been furnished to its subscribers at the ruinous rate of two dollars per annum. Even this sacrifice, it would seem, is not enough, but the proprietor of the *Journal* finds it necessary to make a still greater sacrifice to stay the stampede still going on among his subscribers, as shown by the following announcement. Under the heading "Newspaper Enterprise," he says:

"To those not now on our list we will send the *Relgio-Philosophical Journal* and the *Western Rural* one year and also give a dollar dictionary for \$3.00, an inducement of over twenty per cent, to get you acquainted with the *Journal*. Old subscribers to the *Journal* who will remit \$3.00, will receive the two papers one year; or, if they will obtain a new subscriber to the *Journal*, and remit with a year's subscription for themselves at the same time, they will receive a copy of the dictionary as well as the new subscriber; thus getting well paid for their trouble in aiding to increase our circulation."

We do not even expect thanks from the proprietor of the *Journal*, for this gratuitous advertisement in *MIND AND MATTER* of his grand gift enterprise. We do it from a sense of duty and want no thanks for doing it. The *Western Rural* is published at \$1.65 per annum. The Dictionary is \$1.00, or \$2.65 of premiums offered to secure one subscription to the *Journal*, the subscription price of which is \$2.50, or 15 cents less than the premiums. But say the *Western Rural* is furnished at eighty-two and a half cents, and the dictionary at fifty cents, the cost of the premiums would be \$1.32, leaving for the proprietor of the *Journal*, \$1.17, for one whole year's subscription, or two and one quarter cents a number. This is what Bundyism has done for the *Journal* in six years and a half. At this rate how long will it continue? We leave that for those to answer who have to furnish the "spondulix." But the meanest thing of all, in connection with this offer, is the discrimination it embodies against those who have furnished the means to keep this "Newspaper Enterprise" afloat until now. If there is any one meaner than all others it is ingratitude, and the proprietor of the *Journal* having been for the second time guilty of that meanness, it is about time that his long suffering patrons should call him to a final account. If he can afford to furnish new subscribers at that ruinous rate, he should be able to furnish old subscribers at the same rate. If he cannot afford it, it is very evident that he seeks to make the old subscribers pay him for his losses on the new subscriptions. View the matter as any one may it is not fair.

Camp and Organization.

If the past thirty-six years has done nothing more for the student of Spiritualism, it has proved that very little of all that mankind have received as truth, is ought else than falsehood, and will not stand the test of every day facts and unbiased reason. So, having spent a life time of delving, as age comes on us, we begin to realize that about all there is of this life is to unlearn the errors which the undevelopment of the past has forced upon us, and to find our way out from this entangling network of that which is false.

In connection with the above, we find that new truth is measured by our old opinions: and as we have errors long cherished, it is natural for us to attempt to fill their places with an expression of the new which will keep up the habit of the old. So that in the propagandism of Spiritualism, we find as bungling work as in any department of human activity. It has its laws and conditions as fixed as is all else in nature. Instead of understanding these, and then squaring our actions to them, in an unphilosophic way, most of the world would reverse the process, and endeavor to force Spiritualism into their groove or hobby, which latter is under the dictum of the Grundy God, and is simply a rehash of old ideas in the name of the new.

Thus we find that the highest ideas of mankind as incorporated into institutions, theological, financial and social, are wrong, either wholly or in part, and their methods fail when applied to our new truth.

Among the ideas of the old, filling a conspicuous place with us, is that of the camp meeting; and it is in our way to consider the principle on which it is based, and compare them with those which underlie Spiritualism, as given us by the master minds gone before, and which are undisputedly accepted by all.

The crowds who come into nature's temples in the pursuit of truth and spiritual enlightenment, are led by an impulse which is in accord with her laws; and, to make this idea, which we have borrowed from our Methodist neighbors a practical matter, so as to ensure other than financial success, and to make us grow, not so much in numbers as in spiritual vigor and strength, is the work before us.

The spiritual law would give supply to legitimate demand. The camp meeting, as it is now in the hands of the religionists, is one of their many methods of forcing a demand by advancing the supply. When first inaugurated, it was different. Then, as with us now, scarcity of halls and places for gatherings, and a weakness of forces requiring the concentration of all, scattered over a wide territory, made the outdoor convocation almost a necessity. It suggests rest and relaxation for the crowds imprisoned in cities and towns, and gives of nature's magnetic life to exhausted energies in its pure air, its day and night vision of sky and stars, and the music of the breeze among the trembling masses of shade.

But its success is based on profits, and is a result of financial speculation. This of course brings selfishness, unrest and a development of those lower qualities of mind, which it is the work of the spiritual to subdue and hold in check by the higher. If there is one great lesson paramount to all others, which comes from the world unseen and is taught by the spirits of child and sage, it is that benevolence, and not acquisitiveness, is the royal road to happiness. So that, while selfishness is mixed in the substratum of all that exists here as the result of the past and present, its opposite is the foundation of all that is to make glorious our future life. How much the spirit of speculation, as a basis of financial success, may thus antagonize spiritual law, must be determined by the wisest future action. At present the fact immediately before us in camp, is this business of "making money." As much as may be its necessity, people come with expectations of meeting something entirely different, and in their disappointment, result in unrest and inharmony, which, in things spiritual, prevent united action and that negativity desired for the influx of truth and wisdom from above and beyond us.

Underlying this whole subject, is the work of organization. As, in the old, the priest did the thinking for all the people, so the habit has come to us, in all our earlier efforts to organize, of oral effort only: the speaking medium being alone among all the numberless phases of mediumship publicly encouraged. The advantage of many other forms consists largely in the adaptation of the truth to the capacity of its recipient. Advanced ideas can seldom be profitably spoken in public, for the reason that general enlightenment is not up to their plane. The average mind being below that of the enlightened teacher, he must confine his efforts to that which, to him, is old, dead, and void of inspiration, that the babes in understanding may be fed; and then comes waste of force. When the latter comes quietly into the presence of the medium, the clairvoyant power of the invisible operator inquires his mental status and his needs, and, free from the obstacles of others' presence and magnetism, establishes at once a perfect rapport in the true circle, and, with no waste of force, he is fed just that which is needed.

It was the privilege of the writer some years ago, to issue in the columns of a little paper, then published in Detroit by Bro. McCracken, an article headed, "The Utilizing of Mediumistic Gifts," in which the idea was put forth, if gathering in the mediums at public meetings and conventions through published pre-announcement, and then placing them in respect to their varied gifts before the public through printed programmes daily distributed in a free and systematic manner. Not

withstanding the existing jealousy of mediums, by the speakers, I was pleased to see the idea partially acted on at once in the East, and it has now so gathered force that but few announcements of conventions or campmeetings occurs, but specified mediums are also advertised to be present.

While the phenomena make the foundation upon which our entire structure rests, no organization can be effective without special provision is made for mediums and their work. Every phase and variety must be presented as long as the constitution of the human mind denotes variety, as there must be difference of facts and ideas to make up the feast of truth for the multitude. While oral effort arouses thought, phenomenal facts make converts; and many who would not for the world be seen in our public audiences, will make their first step in progress in a quiet visit to a medium, impelled by curiosity.

One of the great obstacles to organization is to

make clear in our minds the work before us to do. It is very evident we can apply only so much

force in our action; only so much time can be allowed in our public efforts, and this should be spent to the best possible advantage. To keep clearly before us the work of Spiritualism proper, as separate from secularism, requires careful adjustment. As everything of humanity's needs comes up before us, the whole spirit and genius of our philosophy bid us take it in. Practically, however, the limits of time and finite space for bid; and we must stop and sift the mass before us, taking up that which only belongs, in this place. Among that which we must reject is the work of the iconoclast. While there is so much of the newly discovered and the yet unexplored of Spiritualism's facts and truths, can we afford to retard the work by taking up in its place the work of secularization? When we reflect, too, that this work of the secularizing of the State is already well organized, in being well represented by two hundred and fifty or more Liberal leagues—a nucleus by the side of which, notwithstanding our numbers, we cannot yet make any showing; is it not wiser for us to unite as individuals, not as Spiritualists, with the Liberals in the leagues now formed, and also work to form new ones, thus obtaining a unity and compactness in the external world which will make a powerful front against the forces of despotism, and which will also give us freedom to make conditions for spiritual success in the exercise of a spirit of harmonizing benevolence and aspiration?

Error in some respects resembles insanity. There are two ways to master it. The old way is way of force—to put it down by the brutal power of might. The new way is to divert the powers of the one who entertains it into a new channel, by means of which the chronic old is forgotten in the allurements of the new. Spiritualism has in its truths and unfoldings such fascinations for the inquirer, that if interest is once aroused, its facts so interest him that his error is for the time forgotten in the effulgence of truth. When it again comes to him, he takes the initiative of a truth-seeker. Now, there is a spontaneous demand for a demonstration of the old which will satisfy, as has the demonstration of the new; and as the supply comes, it does its work in the progress of the individual, never to be done over again. In the case of the iconoclast, the latter is the aggressor; and when the first blow at demolition of the idol is given, the idolater springs to the fight. How irresponsible it is, while fired with the insanity of hate and combativeness, for the worshipper of the false to take in lessons of the true! Spiritualism's office is to construct; and as the glorious temple of truth arises in majestic toward heaven, the hoary-headed pile of error, through its own growing weakness and rottenness, with no accession of strength from without, of itself topples and falls, a shapeless ruin.

The simplest form of organization, then for external needs and the combination of forces for legitimate spiritual work, as indicated by the action of the invisible operators of the movement, and generally endorsed by our reason and good sense, is the want of the hour.

The Spiritualism that consists in fighting Christianity, or that makes its stock in trade the consideration of God, the Bible, or any of the myths of the long ago, while the volume of truth before us, containing the whole problem of life—how to act to obtain that climax of happiness for the individual, that power and glory for man as an entity in this world and the world to come—while this all remains untouched, is a very poor counterfeit of the culminated result of the investigations of the past thirty-six years.

And in connection with this comes before us the every day phenomena of the ex-priest—one of our greatest stumbling blocks in the path of our present progress. While error's Juggernaut has grown rusty from age, and its wheels refuse to turn, its enlightened exponents, being free from the more common labor of life, have the time to think and reflect, this bolting from its absurdity and falsity must continue. These gentlemen have their habits fixed, as leaders of the masses. The fascinations of our truths are before them, and when they leave the church, they are quite lively to step on our platform. One place else remains: the ranks of the Materialists. As the latter's work is a work of negation mainly, with no new structure to take the place of the old only a portion of them get there; and these often make it a stopping place before demonstrating the truths of the immortal life further on. With all respect to these graduates in the school of progress, the writer, for himself alone, protests against their filling the place of teachers of Spiritualism. Babes in knowledge, hardly understanding the a b c of spiritual things, their efforts must necessarily be a rehash of myths, outgrown by their hearers; and, while the subject matter often strikes a horror, the manner of their habitual authority repulses; so that we feel that the barbarian has surely swooped down upon the habitations of enlightenment. For one of the most profound of spiritual laws is that hallowed respect for the sovereignty of the individual, which will not force another, even by the power of one's will, from that which is his own natural right of belief or possession; and which, knows no authority higher than his judgment and reason. The best workers among us, of this class, of teachers, show the ear-marks of their past wallowing in the mire of ignorance and falsehood, and they cannot be made useful only as we make allowance for their previous training.

The ex-priest is a prominent character at the campmeeting, and comes to the grounds with other driftwoods, that shows an insanity for personal notoriety, in the way of legitimate work, taking up the little time and occasion, for all that might be of use and profit. But of all the disturbing elements there, is the Bundyite. Whether as a leader or a private individual, he goes about seeking whom he may devour, and ready at all times to start the cries of fraud and free love, which are synonymous with that of mad dog. Human nature is such that to suspect is to condemn; and poor Tray, innocently startled, is haled by some coward with the mad dog cry. The thoughtless boys on the corner take it up—the gathering crowd pursue, amid the consternation of those who flee the street, and, taking in some valiant pistol-carrying bully, the frightened animal in some shadowy retreat is shot pitilessly down, as innocent of madness as any dog that runs. Just so with the medium before the fraud hunter. The field is always open and wide for the latter, and will remain so as long as the professed Spiritualists care more for the opinion of others about his saintly and virtuous self than he does for the truth. The god of Grundy will have its worshippers; and while these pose before "society," the mediumistic martyrs burn in the hate of the hells made by their action. The

Bundy deceiver nobodies in his professions of Spiritualism. The making of himself a poor imitation of a third rate Catholic justice detective in his highest ideal of the investigator, while the work of the latter bears no possible relation with his. Let him die! and let us pray he may be resurrected in the other life, if not in this, a better and wiser man.

H. W. BOOZER.
Grand Rapids, Mich., Sept. 1883.

EDITORIAL BRIEFS.

Mrs. H. S. LAKE is speaking for the Northern League of Iowa during October. Parties wishing lectures will address her at Waverly, Iowa.

We invite the special attention of our readers to the advertisement of Mr. Alfred James, in another column, and recommend them to try these spirit prescribed remedies.

We will continue our offer to send the paper to clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

Mrs. M. E. WILLIAMS, materializing medium, at 462 West 34th St., New York City; has changed the time of holding her seances. For particulars see advertisement in another column.

Mrs. CARRIE TREVON, the well known trance medium, has changed her residence to 355 Cumberland street, Brooklyn, N. Y., where she continues to exercise her remarkable powers.

Dr. B. F. BROWN, wishes to announce to his many friends and the public, that all those persons intending to secure his services, must do so at once, as he intends leaving Philadelphia in November for California, to spend the Winter there.

We earnestly recommend our spiritualistic friends to attend the inspirational lectures of Mr. Walter Howell at Baker Hall, N. W. cor. Broad and Columbia ave., 10.30 a. m., 7.30 p. m. each Sunday. For full particulars see Saturday's *Public Ledger*.

The Cleveland Association of Spiritualists and Free Thinkers, meet every Sunday at 10.45 A. M. and 7.45 P. M., at Weisgerber's Hall, Prospect and Brownell Streets, commencing Sunday October 7. Seats free, all are welcome. All the Spiritualist papers are on sale at these meetings. Rev. Moses Hull speaks during October. G. C. Schofield, Sec.

Wm. BAKER FANESTOCK, M. D., informs us that it is his intention to leave Walhalla, S. C., the 15th of October, and return by way of Cincinnati; and as he may not reach Lancaster, Pa., much before the 1st of January, he desires to say that his small work, "Statuvolence and its Uses," will not be sent to any person until after he reaches home, when the offer will be renewed.

Dr. J. H. RHODES wishes to inform his numerous friends and patients that he has opened an office and store at 803 Buttonwood street, Philadelphia, where he will heal the sick by the laying on of hands: also, that all of his celebrated family medicines are for sale, wholesale and retail. The Doctor also keeps constantly on hand *MIND AND MATTER*, also all Spiritual books and papers, as well as the Liberal literature of the day.

We have received information that arrangements have been perfected for Mrs. Cora L. V. Richardson to speak at Chickering Hall, New York City, for the Sunday evenings of November. This is the most desirable hall in the city, and is occupied Sunday mornings by Prof. Adler. It will afford an opportunity not heretofore offered for the Spiritualists of New York, and the great floating public always temporarily there, to listen to this inspired teacher.

Jesse SHEPARD, the wonderful and phenomenal musical medium, will continue his select musical concerts at the seance room of *MIND AND MATTER* publishing house, 713 Sansom Street, Philadelphia, Penna., till further notice. It is impossible to describe them; they must be attended in person. Tickets can be procured at the office of *MIND AND MATTER*, and of Mr. Shepard. Seances will be held at present only on Tuesday and Friday evening of each week, and tickets must be procured in advance. Any person desirous of witnessing Spiritual phenomena would do well to avail themselves of this rare opportunity, as the chance may never occur to them again to enjoy anything like it. Tuesday and Friday evenings, at seance room, 713 Sansom street. Secure tickets in advance—\$1.00.

We have received a complimentary ticket to a seance of a new musical medium, who is spoken of as showing great promise of future usefulness in that line. His name is James R. Cocke, a young man twenty years of age and totally blind, at present holding seances every Monday and Thursday afternoons at 3 o'clock and Tuesday evenings at 8 o'clock, at 39 East Newton street, Boston, Mass. Admission \$1.00. The controls given are as follows: John Sebastian Bach, chief controlling spirit; Ludwic Von Beethoven, controlling spirit secular music; Stradella, controlling spirit light Italian music; George Best, organist; John Rink, assistant organist; Fred'k Francois Chopin, pianist; Carl Tonsig, assistant pianist; P. Sarroni, lady vocal control; Wm. Ellery Channing, Ralph Waldo Emerson, and Charles Darwin, speaking controls.

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

August 10, M. S. 36.

MISITHEUS.

(A Learned Greek.)

Sir, I salute you. During all the time I have been in the spirit world (since A. D. 243), I never felt any desire to return to the earth, simply because I was ill treated and unfortunate when here. But it is my duty to state what I know of religious affairs from A. D. 190 to A. D. 243. At that time the learned had nearly all abandoned the pagan worship of Jupiter and the other gods of various names. As to myself I was a follower of Potamon, but I had to disguise that fact in order to live in safety, as the rabble were too powerful, and were moulded by the pagan priests to effect their designs. Eclecticism, at that time, was mainly based on Pythagoreanism, but there was combined in it the doctrines of the Gymnosophists, the Essenes and the Gnostics. One of the most powerful writers upon those various doctrines was Ignatius of Antioch, and I think that, in reality, he was to Apollonius of Tyana what St. Paul is said to have been to Jesus Christ. I have no doubt but that some of the epistles were originally put in shape by Ignatius; for it was customary, in my time for the heads of any religion to send epistles to their followers, telling them what and what not to do. The worshippers of Krishna at Rome were rapidly on the increase in my time; so much so that the pagan priests persecuted them as much as possible. The term used to designate these worshippers of Krishna, at Rome, was Christians. By the outside world they were known as the followers of Christus. The philosophers attached to the Alexandrian school of philosophy were so strong in Alexandria, in my time, that even the emperors were afraid to interfere with them. Indeed, Gordian (Gordianus III, and father-in-law of Misitheus) leaned that way himself. There were also at Rome, at that time, all the different fanatical systems which had been brought from India and Egypt. But self-torture was forbidden by the command of the emperor. I think there are priests living at Rome to-day, who could, if they would, through ancient manuscripts in their hands, confirm every statement that spirits have given here. In the hope that a combination of spirit power will compel them to disclose the facts concerning those manuscripts and their contents, I will ever remain your co-worker and well-wisher.

[Wild Cat said this spirit was Misitheus, the father-in-law of the Roman emperor Gordian the Third. We take the following concerning Misitheus from Smith's Dictionary of Greek and Roman Biography.—Ed.]

Misitheus, called Timesicles by Zosimus (i., 16, 17), apparently a Greek, by extraction at least, was distinguished for learning, eloquence, and virtue; and his daughter Sabinia Tranquillina became the wife of the third Gordian. That amiable prince appointed his father-in-law prefect of the pretorians, and acting in obedience to his wise counsels, effected many important reforms in the royal household, more especially by discarding the eunuchs, who, since the days of Elagabalus, had exercised most foul and corrupt influence in the palace, being notoriously in the habit of disposing of all the highest appointments, both civil and military, to the best bidder. The admirable arrangements for the support of the imperial troops on the exposed frontiers, the judicious regulations introduced with regard to various details in the service, and the success which attended the operations in the East against Sapor, until Misitheus was cut off by disease, or by the treachery of his successor Philipus, seem to indicate that he must have been trained as a soldier and accustomed to important commands; but we know nothing positively of his early history. Even his name, as it stands repeatedly in Capitolinus, is a matter of doubt, for scholars have not, without reason, hesitated to believe that such an ill-omened appellation (*God hater*) could ever have been borne by any individual of eminence, in an age when superstition upon such points was so strong. The inscription (Gruter, ccxxxix, 4), quoted to uphold the text of the Augustan historian, but which seems in reality to have been copied from his pages, is open to strong suspicion, in addition to which Zosimus, as we have remarked above, twice terms this personage *Timesicles*. Among various conjectures, the substitution of *Timesicles*, a name found both in Herodotus and Xenophon, and under its Doric form *Timaithes*, in Livy and Valerius Maximus, seems to be the most probable.

This seems to be all that is extant to-day concerning this admittedly learned, eloquent and virtuous man, if we except what is said of him in connection with the emperor Gordian III, surnamed the Pious. We translate the following, in that connection, from the Biographic Universelle:

“Marcus-Antonius Gordianus, surnamed the Pious, nephew of Gordianus II, was son of Metia Faustina and of Junius Balbus, a consular personage. When the news of the death of his grandfather and uncle reached Rome (A. D. 257), the senators elected Maximus and Balbinus emperors, whom they believed capable to oppose with success the designs of Maximus; but the people and the army, who held in veneration the name of Gordian, vehemently demanded that they should join with them one of his descendants. Gordian, aged only twelve years, was then created Caesar and presented to the people, who overwhelmed him with loud acclamations. Some days after, charges of Gallienus against two praetoreans who entered the senate, was the signal for a violent sedition. The citizens fought among themselves, and the authority of Balbinus was despised. The presence of the young Gordian, clothed with the purple, and borne on the shoulders of a tall man, sufficed to appease the tumult and re-establish quiet, so great was the affection that the Romans preserved for this illustrious and unfortunate family. But the resentment of the praetorians against the senate was only stilled; the massacre of Balbinus and Maximus was the fatal end. Gordian, by their death, found himself sole emperor in 238, at the age of thirteen years. This prince was gifted with those qualities best calculated to cause him to be beloved. A perfect form, beautiful features, frank and open manners, an easy and gracious bearing, a taste for letters and for arms, soon rendered him the idol of the people and the sol-

diers. In the beginning of his reign he was surrounded with flatterers, who influenced him to commit some errors; but having married, at the age of sixteen years (A. D. 241), Fabia Sabina Tranquillina, daughter of Misitheus, he appointed his father-in-law prefect of the pretorians, a learned and virtuous man, and from that time followed his advice. This skilful minister caused the laws to be respected by observing the greatest strictness in the choice of magistrates, re-established discipline in the army by sending home from the army those whose age rendered them disqualified for service, saw that the soldiers were well armed and well fed, and at once made himself feared and beloved. During this time, Sapor, king of Persia, entered Mesopotamia, turned aside from Nisibin and Carrhes, and prepared to besiege Antioch. At this news Gordian prepared for war. He set out in the spring of A. D. 242, drove out the barbarians who had established themselves in Thrace and Mœsia, and marched against the Persians with such rapidity that Sapor, in flight, fled behind the Euphrates. Gordian having overtaken him there, he compelled him to abandon all his conquests. The senate decreed him the honors of a triumph for this memorable victory, the only one he was to gain. Misitheus, to whom Gordian attributed the glory of his first success, was poisoned, it is said, by Philipus, and this monster succeeded him as prefect of the pretorians.

The reader can judge, from the conceded historical facts above given, something of the real character of the man whose spirit gives that communication. That he was a great and good man is beyond question. It is not surprising at all that the spirit of so truly good a man as Misitheus should have little, if any desire to return to earthly scenes that had wrought him such fearful wrongs as he and his amiable imperial relative were subjected to. That he was thoroughly informed of the state of the religions of his time, there is no reason to doubt. He tells us that the learned people of the period, extending from A. D. 190 to 243, had nearly all abandoned the worship of the pagan gods. He tells us that he was a follower of Potamon, the founder of the Eclectic philosophy, but that he had to disguise that fact to live in safety. Being an Eclectic philosopher, it was his especial province to become acquainted with all the religious systems from which the tenets or doctrines of Eclecticism were derived—that philosophical system being made up of more or less of the doctrines of all the then existing religions. As the spirit says, its principal basis was Pythagoreanism, but it was combined with the doctrines of all the other religions.

And here the spirit discloses a very important fact, and that is, that Ignatius of Antioch, the founder of Essenism, was one of the most powerful writers upon the religious doctrines of his time, which was during the latter part of the first century, A. D. It is the opinion and testimony of this very learned spirit, that Ignatius was to Apollonius of Tyana what St. Paul is said to have been to Jesus Christ. And he even goes further than this, and says he has no doubt that he, Ignatius, put some of the so called Christian epistles into shape. This is in the highest degree possible, for Ignatius was the recognized theological head of the Essenian sect, while Apollonius, himself an Essene, was the great disseminator and propagator of the Essenian religion. If the spirit is correct in this theory or opinion, there can be little doubt that the doctrines he expounded and promulgated were largely derived from the Gymnosophist and Magian religions.

The spirit testifies positively to the fact, that, as late as A. D. 243, the worship of Krishna, the Hindu Saviour, was rapidly on the increase at Rome, and that the followers of that god were persecuted by the pagan priesthood of the Roman nation. He tells us that these persecuted followers of Krishna, in the imperial city, were then called Christians. Unless some good reason can be found or adduced, to refute this spirit testimony, the fact becomes very clear that what was called Christianity, prior to the Council of Nice, was nothing more nor less than the worship of the Gymnosophic incarnation of the deity, the Hindu Krishna, Christus, or Christna, for he has been designated by each of those names. As this testimony is so entirely corroborative of the vast array of spirit testimony already given, and is so consistent with what such a learned Eclectic philosopher as was Misitheus must have known, we regard this testimony as of the greatest weight in the trial of the great theological culprit, Christianity, so-called.

It is also a very significant fact, that a spirit so well informed as Misitheus was, should have testified to the great and overruling influence of the philosophers of the Alexandrian school, in Alexandria, about A. D. 242; while at Rome, influential men like himself and the emperor Gordian, although adhering to that same school of philosophy, were compelled to conceal that fact. It thus becomes very evident that what was called the heretical offshoots of Christianity, Essenianism, Gnosticism and Neo-Platonism were well established and flourishing sects in Egypt and Asia for a hundred years at least, before anything bearing the appearance of orthodox Christianity had an existence at Rome or elsewhere.

The spirit tells us that all the fanatical religions were taught and tolerated at Rome by the people, but they were prohibited from inflicting self-torture. It is true that this seems to conflict with the spirit's statement when he said that he did not dare to disclose his adherence to the Alexandrian philosophy; but it is only inconsistent in appearance. Misitheus was a prominent man and the most intimate friend and adviser of his young patron, the emperor Gordian III. It would have

been suicidal for him to have given offence to the pagan priesthood whose hold upon the mind of the rabble of Rome was as yet paramount in that city.

We have no doubt that the spirit is correct when he says that there is to-day, in the hands of the priesthood of the Christian Church, manuscript proof that would confirm the truth of all these spirit testimonies. It is to be hoped that the combination of the psychological power of spirits will become so great that when it is concentrated upon these enemies of truth, that they will be compelled to bring these literary treasures to the light. To have the assurance of such a spirit as Misitheus, that he recognizes in us a worthy co-worker in the great field of human progress, inspires us to emulate the example of himself and his spirit colleagues.

August 17th, M. S. 36.

DA PETRO MECHITAR.

(An Armenian Monk.)

[Cha-wan-ska, the Indian guide, in introducing this spirit, said that he was a learned Benedictine monk, but that he was an Armenian whose name was Mechitar, but often called Mekhitar. He said the spirit wanted him to give his name because he was strongly opposed by other spirits, and would need all his power to say what he desired to say.—Ed.]

I salute you, sir, by saying: we cannot help but be blest when we are in search of the truth. I would never have returned to this earth to communicate, had it not been for a fire that occurred at the convent founded by me, on the island of St. Lazzaro, near the Lido, (Italy). It was upon this island and in that convent that were preserved some of the greatest theological secrets, in Armenian MSS. The Armenians, you must understand, are Catholics of a very peculiar kind. Among the manuscripts destroyed, there could have been found the confirmation of the truth of all that has been told you in these communications. This confirmation was in the writings of Pliny to Trajan, which proved that in the first century Essenianism was one of the ideas suggested by Apollonius of Tyana, to Ignatius of Antioch. These things must be proven positively if possible. But there has been a great fire at that convent; and had it not been for my watching over those manuscripts as a spirit, which were to have proven these communications true, I would not have come here to day. And now for the truth of what I tell you. Send your office boy out and have him procure the *Catholic Standard* of last week, or this week, and you will find an account of the fire I have spoken of, in it.

After the communication closed, which was cut short by opposing spirit influences we told our assistant, in the presence of Mr. James, the medium, that one of the spirits who had just controlled him, had requested us to get the *Catholic Standard* of the then present, or previous week. Mr. James's curiosity was aroused, and he proposed accompanying the lad to procure the paper. In a short time they returned, saying they could find no account of the burning of a convent in either of the numbers of the *Standard* that we had named, and that they had procured the three last numbers to make sure of the matter. We looked over the papers they brought, but failed to find the account we sought, and repeated our search without success. Mr. James was very much charmed to think any spirit would tell such an untruth through him so needlessly. Friends present assisted in the search with no better success than ourself. We had come to the conclusion, that owing to the spirit interferences with the controlling spirit, we had been misinformed, when Mr. Abbott, our efficient assistant, found in the *Standard* of August 18th, the account of the burning of the convent referred to. It had escaped our notice from the fact that it was one of several items of news under the general head of “News from Rome.” As the paper containing the account of the conflagration was the number of the *Standard* last issued, the medium could have had no knowledge of its existence. It was as follows:

“Armenian Convent.”

“Telegrams from Venice, dated 14th inst., announce the partial destruction by fire of the celebrated and magnificent convent of the Mechitarist Congregation, in the Island of San Lazzaro, near the Lido. The damages are estimated at about six thousand pounds. Happily the valuable library and precious archives, were saved from the flames, which first developed in a species of garret filled with old papers, and ere the Fathers, then supper in the rectory, could reach the spot, they had spread to the rooms adjoining, containing documents, printed matter, codices, and valuable paintings on copper, which latter were destroyed; the other treasures were hastily borne away or flung from the windows. This world-renowned establishment, owes its origin to Mechitar or Mahitar, a learned monk, born at Sebaste, in 1675, who had established at Madone, in the Morea, a community of Benedictine rule, who labored to promote religious unity and education in Armenia. When the Peloponnesus fell into the hands of the Turks, Mechitar chose to place himself under the protection of the Republic of St. Mark, ever his chief benefactor, and obtained therefrom the cession, *in perpetuum*, of the island of San Lazzaro, whither he transported his community, and continued his noble work. From 1717, the Mechitarists have increased and prospered; the East is filled with their intellectual benefits, their wealth is reported as fabulous, they have their seminary in San Lazzaro, and two secular colleges, one in Venice, and one in Vienna, for Armenian youth, who there receive a liberal and careful education. Neither the government of Napoleon I, nor that of Victor Emanuel II, presumed to interfere with their property or civil rights; they preserve the Ottoman allegiance, and on solemn festivals, the Crescent waves its protecting folds from the Campanile of the residence. The convent glories in the possession of a gallery, rich in paintings, of the Venetian and other

schools. The archives boasted a vast collection of Armenian MSS. of great antiquity, missals of Byzantine art, of incomparable beauty, autographs of ancient sovereigns of Armenia, documents dating from the very foundation of the Church, and from the invention of Armenian characters; valuable papyri and venerable codices, amongst others an Armenian Gospel of 902 exquisitely traced and illuminated by a master hand, in a style peculiar to the Orientals, hitherto unsurpassed in the art. The library is also filled with rare and precious volumes. An Archbishop resided at San Lazzaro to direct, not only the seminary—until the recent foundation of Leo XIII, of an Armenian College in Rome, under the protection of Cardinal Hassun, the only Armenian ecclesiastical institution existing in Europe—but also the celebrated printing press in the Armenian tongue, whence issue the liturgical and other works employed in the special rites of that Church, and required by the missions. The Fathers are the depositaries of the secular Armenian traditions of important works, the originals whereof have long since perished, consequently they were enabled to publish in Latin the commentary on Isaiah, by St. John Chrysostom, the Greek text of which is lost, likewise the writings of Eusebius, etc.

“San Lazzaro is continually visited by tourists and pilgrims of all nationalities. The memory of Lord Byron is yet green there, where he made a long retreat, and studied the Armenian language under a venerable monk; the room occupied by the English poet, numerous paintings of him, taken during his residence in Venice, several autographs, and other reminiscences are still shown.”

The reader may imagine our gratified astonishment when we met with this remarkable proof of the intimate relations existing between the world of spirits and this our material world. Here was a spirit, who for more than a century and a quarter, had kept watch and ward over the precious literary treasures of the convent he had founded, and who, on account of the fire that had burned a valuable portion of the object of his spirit solicitude, was forced to bear his testimony to the great loss that had befallen mankind in the destruction of many of the invaluable MSS. of the Convent of San Lazzaro. We regard this communication of the greatest value in as much as, it affords the most positive evidence of the authenticity of all the spirit communications that have been given through Mr. James, of a similar character. That is, such communications as referred to events occurring long after the departure of the communicating spirits to spirit life. On this account this spirit communication is of unusual importance.

We take the following account of Mechitar from McClintock and Strong's Cyclopaedia of Theological and Biblical Literature:

“Da Petro Mechitar (or Mekhitar), the founder of the Order of Mechitarists, was born at Sebaste, a town of Armenia Minor, Feb. 7, 1676. His father's name was Peter Manukean, (i. e. son of Manug), but he exchanged his family name (Manug) for that of Mechitar, or 'Consoler,' on entering into ecclesiastical orders. His early education had been intrusted to monasteries; they, no doubt, influenced him to devote himself to the service of the Church. At the age of fifteen he became an inmate of the Convent of the Holy Cross, near Sebaste; and a few years after, being made secretary of the archbishop Michael, who took him to Erzerum, he became acquainted with a fellow-countryman who had travelled in Europe, and who lent him an Armenian work by Galanus, an Italian missionary, *On the Reconciliation of the Armenian Church with that of Rome*, (published at Rome in 1650). Though Mechitar still continued professionally a member of the Armenian priesthood, he appears from this time to have become in secret a proselyte of the Church of Rome; but the exact date of his passing over seems to have been unknown to all his biographers. He was anxious to make himself acquainted with the civilization of the West, it is urged by some; others believe that Mechitar had fallen into the hands of Roman priests, and was induced, as early as 1693, to accept the Romish interpretation of the sacred writings, and, consequently, of the doctrines and faith of the hierarchy, and that he determined on a visit to Rome to enjoy an interview with the holy father and the great dignitaries of the Latin Church. There is some reason also for the belief that Mechitar was at once, after his entry into the Latin Church, made a member of the Society of Jesus, and that he secretly worked for the good of the order. On his way to Rome he was attacked by severe illness in the island of Cyprus, and compelled to return, begging his way as he went. In 1698 he re-entered the convent, determined to become a worker for higher religious and literary culture among his countrymen, and to further this undertaking effectually, he sought to gather about him young men desirous to work as missionaries. In 1699 he was made D.D., and shortly after he removed to the Byzantine capital. In 1700, when he was a preacher at Constantinople, some dissensions between the partisans of two rival patriarchs, divided the Armenian community into two hostile parties. Mechitar at first advised reconciliation, and afterwards, to their surprise, preached submission to the Church of Rome, and aroused such a storm against him that he was obliged to claim the protection of the French ambassador, which was readily afforded.

“Thenceforth Mechitar appeared openly as a Roman Catholic. To escape from the animosity of his countrymen, he still found it necessary to remove in disguise to Smyrna, and finally he settled at Modon, in the Morea, under the protection of the Venetian government, to whom it then belonged. As early as September 8th, 1701, he had founded at Constantinople a new religious community, in which ten other persons joined with him; at Modon, on September 8th, 1703, he took possession of an estate given him by the Venetians, to build a convent of the new order, which was called after his own name. The war between the Turks and the Venetians drove Mechitar in 1715 to Venice, where he remained until after the conquest of the Morea by the Mussulmans. His petition for a place instead of Modon, found a willing ear at the Venetian Senate in 1717, and he was presented with the little island of San Lazzaro, near the Lido, and there Mechitar built the convent which still attracts the attention of every visitor to Venice. It was opened on the day of the Virgin Mary's birth, September 8th, Thenceforth

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